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SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

DEVANÂGARÎ AND ROMAN LETTERS THROUGHOUT,

BY

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ETC.

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PREFACE

TO THE FIRST EDITION.

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pâṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pâṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pâṇini's work, will readily admit that there is no grammar in any language that

could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pâṇini and in later works, such as the Prakriyâ-Kaumudî, the Siddhânta-Kaumudî, the Sârasvati Prakriyâ, and the Mâdhavîya-dhâtu-vṛitti, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to call the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

† In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.

or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word like *kim-vân* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pân. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mân* and *kim-yati*. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pânini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar *, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pâṇini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *î* and *û*, from § 220 to § 226,

* In the second edition all these paragraphs are printed in smaller type.

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμήσεταί τις μᾶλλον ἢ μιμήσεται*, but I feel that I may say, यत्ने कृते यदि न सिध्यति कोऽत्र दोषः; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars *.

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The

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* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the Siddhânta-Kaumudî by S'rî Târânâtha-tarkavâchaspati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *î* and *û*. On page 136, l. 7, read श्रीवत् instead of स्त्रीवत्; this is corrected in the Corrigenda, and the right reading is found in the old edition. On the same page, l. 13, insert न after विना, or join विनास्त्रीबोधकत्वं.

whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pâṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's * MS., gives to his list of verbs, with the exception of the Bhû class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pâṇini and Bhaṭṭojidîkshita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flecchia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with

* See Wilson's Sanscrit and English Dictionary, first edition, preface, p. xlv.

regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pânini and other native grammarians, and to supply for each doubtful case,

and for rules that might seem to differ from those of any of my predecessors, a reference to Pâṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pâṇini to find the Sûtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pânini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जागृ *jâgṛi*, which forms its Aorist by adding इषं *isham*, ईः *îḥ*, ईत् *ît*. Here the simplest rule would be that final ऋ *ṛi* before इषं *isham* becomes र् *r* (Pâṇ. VI. 1, 77). This, however, is prevented by another rule which requires that final ऋ *ṛi* should take Guṇa before इषं *isham* (Pâṇ. VII. 3, 84). This would give us अजागरिषं *ajâgar-isham*. But now comes another general rule (Pâṇ. VII. 2, 1) which prescribes Vṛiddhi of final vowels before इषं *isham*, i.e. अजागारिषं *ajâgârisham*. Against this change, however, a new rule is cited (Pâṇ. VII. 3, 85), and this secures for जागृ *jâgṛi* a special exception from Vṛiddhi, and leaves its base again as जागर् *jâgar*. As soon as the base has been changed to जागर् *jâgar*, it falls under a new rule (Pâṇ. VII. 2, 3), and is forced to take Vṛiddhi, until this rule is again nullified by Pâṇ. VII. 2, 4, which does not allow Vṛiddhi in an Aorist that takes intermediate इ *i*, like अजागरिषं *ajâgarisham*. There is an exception, however,

* They have been given in the second edition.

to this rule also, for bases with short अ *a*, beginning and ending with a consonant, may optionally take Vṛiddhi (Pân. VII. 2, 7). This option is afterwards restricted, and roots with short अ *a*, beginning with a consonant and ending in र् *r*, like जागर् *jâgar*, have no option left, but are restricted afresh to Vṛiddhi (Pâṇ. VII. 2, 2). However, even this is not yet the final result. Our base जागर् *jâgar* is after all not to take Vṛiddhi, and hence a new special rule (Pâṇ. VII. 2, 5) settles the point by granting to जागृ *jâgṛi* a special exception from Vṛiddhi, and thereby establishing its Guna. No wonder that these manifold changes and chances in the formation of the First Aorist of जागृ *jâgṛi* should have inspired a grammarian, who celebrates them in the following couplet:

गुणो वृद्धिर्गुणो वृद्धिः प्रतिषेधो विकल्पनं
पुनर्वृद्धिर्निषेधोऽतो यण्पूर्वाः प्राप्तयो नव ॥

"Guna, Vṛiddhi, Guṇa, Vriddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of *ṛi* into a semivowel in the first instance, are the nine results."

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pâṇini, the Siddhânta-Kaumudî, the Laghu-Kaumudî, the Sârasvati, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharaṇîdhara, Kâśînâtha, Târânâtha, still less from those of Professor Boehtlingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pânini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Sâyaṇa to the Rig-veda has shown us how practically to apply the rules of Pâṇini; and the translation of the Laghu-Kaumudî by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pâṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pân. VII. 2, 42, as well as the Sârasvatî II. 25, 1, gives the Benedictive Âtmanepada वरीषीष्ट *varîshîshta* and स्तरीषीष्ट *starîshîshṭa*; yet a reference to Pâṇ. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pâṇini (VIII. 3, 92) is right—and how could the Infallible be wrong?—

in using अग्रगामिनि *agragâmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pâṇini in his Sûtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragâmini* to अग्रगामिनि *agragâmini*, it would not be right to argue from अग्रयान *agrayâna* to प्रयान *prayâna*, this being necessarily प्रयाण *prayâṇa*. But assuming अग्रगामिनि *agragâmini* to be correct, it is quite clear that the compounds स्वर्गकामिणौ *svargakâmiṇau*, वृषगामिणौ *vrishagâmiṇau*, हरिकामाणि *harikâmâṇi*, and हरिकामेण *harikâmeṇa*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pâṇini and the Siddhânta-Kaumudî, but may be traced back to the MSS. of the Prakriyâ-Kaumudî, the source, though by no means the model, of the Siddhânta-Kaumudî. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kâśikâ-Vṛitti, and whom I consulted on these forms, that the MSS. of Vâmana which he possesses, carefully avoid these faulty examples to Pâṇ. VIII. 4, 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal, on such matters, from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished a Sanskrit Syntax, based on the works of Pânini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Kṛit, Uṇâdi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit,

I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyâ-Kaumudî bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 244–285, I have chiefly followed the Prakriyâ-Kaumudî and the Sârasvatî. These grammars do not conjugate every verb that occurs in the Dhâtupâṭha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhânta-Kaumudî, the order of the verbs as given in Pânini's Dhâtupâṭha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmai-pada, those that take the terminations of the Âtmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Râmachandra and Anubhûtisvarûpâchârya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

F. MAX MÜLLER.

PARIS,
5th April, 1866.

PREFACE

TO THE SECOND EDITION.

THE principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to Pâṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Pandit Râjârâmaśâstrî, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the intricate system of Pâṇini which the Pandits of the old school in India still possess; and although some of their refinements in the interpretation of Pâṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar.

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pâṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Râjârâmaśâstrî objects to the form पुन्सु *punsu* as the locative plural of पुमान् *pumân*. From his point of view, he is perfectly right in his objection, for according to Pâṇini the locative plural has Anusvâra, पुंसु *puṁsu*. But in our own Sanskrit grammars we first have a general rule that स् *s* is changed to ष् *sh* after any vowel except अ and आ *â*, in spite of intervening Anusvâra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid

down this rule, we yet write पुंसु *puṁsu*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुन्सु *punsu*, thus, by the retention of the dental न् *n*, making it grammatically and physically possible for the स् *s* to remain unchanged. It may be objected that on the same ground I ought to have written Instr. पुन्सा *punsâ*, Gen. पुन्सः *punsaḥ*, &c.; but in these cases the स् *s* is radical, and would therefore not be liable to be changed into ष् *sh* after a vowel and Anusvâra (Pâṇ. VIII. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing पुन्सु *punsu*, instead of पुंसु *puṁsu*. In Pâṇini's grammar (as may be seen from my note appended to § 100) the rule on the change of स् *s* into ष् *sh* is so carefully worded that it just excludes the case of पुंसु *puṁsu*, although the सु *su* of the loc. plur. is preceded by an Anusvâra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pâṇini's authority, and have written पुंसु *puṁsu*, instead of पुन्सु *punsu*, though even thus the fact remains that if the dot is really meant for Anusvâra, and if the सु *su* is the termination of the locative plural, the स् *s* would be sounded as ष् *sh*, according to the general tendency of the ancient Sanskrit pronunciation.

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pâṇini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other system.

F. MAX MÜLLER.

PARKS END, OXFORD,
August, 1870

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THE DEVANÂGARÎ LETTERS.

Vowels.

Initial.	Medial.	Initial.	Medial.	Equivalent.
अ	–	अ	–	a
आ	ा	आ	ा	â
इ	ि	इ	ि	i
ई	ी	ई	ी	î
उ	ु	उ	ु	u
ऊ	ू	ऊ	ू	û
ऋ	ृ	ऋ	ृ	ṛi (or *ri*)
ॠ	ॄ	ॠ	ॄ	ṛî (or *rî*)
ऌ	ॢ	ऌ	ॢ	ḷi (or *li*)
ॡ	ॣ	ॡ	ॣ	ḷî (or *lî*)
ए	े	ए	े	e
ऐ	ै	ऐ	ै	ai
ओ	ो	ओ	ो	o
औ	ौ	औ	ौ	au

Consonants.

क	क	k	प	प	p
ख	ख	kh	फ	फ	ph
ग	ग	g	ब	ब	b
घ	घ	gh	भ	भ	bh
ङ	ङ	ṅ	म	म	m
च	च	ch (or *k*)	य	य	y
छ	छ	chh (or *kh*)	र	र	r
ज	ज	j (or *g*)	ल	ल	l
झ	झ	jh (or *gh*)	व	व	v
ञ	ञ	ñ			
ट	ट	ṭ (or *t*)	श	श	ś (or *s*)
ठ	ठ	ṭh (or *th*)	ष	ष	sh
ड[1]	ड[1]	ḍ (or *d*)	स	स	s
ढ[2]	ढ[2]	ḍh (or *dh*)	ह	ह	h
ण	ण	ṇ (or *n*)			
त	त	t	ं	ं	ṁ (or *m*)
थ	थ	th	ँ	ँ	m̐ (or *m̐*)
द	द	d	ः	ः	ḥ (or *h*)
ध	ध	dh	ᳵ	ᳵ	(Jihvâmûlîya), χ
न	न	n	ᳶ	ᳶ	(Upadhmânîya), φ

[1] Sometimes represented in the Veda by ळ, ळ, ḷ (or *l*).

[2] Sometimes represented in the Veda by ळ्ह, ळ्ह, ḷh (or *lh*).

CHAPTER I.

THE ALPHABET.

§ 1. SANSKRIT is properly written with the Devanâgarî alphabet; but the Bengali, Grantha, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanâgarî* means the *Nâgarî* of the gods, or, possibly, of the Brâhmans. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nâgarî*. Why the alphabet should have been called *Nâgarî*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities. (Pâṇ. IV. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word *Devanâgarî*. In the *Lalita-vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A.D.), where a list of alphabets is given, the *Devanâgarî* is not mentioned, unless it be intended by the *Deva* alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Mémoire sur l'Inde, p. 298.)

Beghrâm (*bhagârâma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicæa. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. I. pp. 344–350.) Could Devanâgarî have been meant as an equivalent of Beghrâmi?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśi* or *Aśoka*, about 250 B.C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phenician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phenician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Girnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. II. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Girnar, and through it the modern Devanâgarî, may be connected with one of the leading Semitic alphabets.

§ 2. Sanskrit is written from left to right.

Note—*Saṁskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Brâhmans, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Saṁskṛita* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *saṁskâras;* all these are called *saṁskṛita.* Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Saṁskṛita,* or the sacred language. The local spoken dialects received the general name of *prâkṛita.* This did not mean originally vulgar, but derived, secondary, second-rate, literally 'what has a source or type,' this source or type (*prakṛiti*) being the Saṁskṛita or sacred language. (See Vararuchi's Prâkṛita-Prakâśa, ed. Cowell, p. xvii.)

The former explanation of *prâkṛita* in the sense of 'the natural, original continuations of the old language (*bhâshâ*),' is untenable, because it interpolates the idea of continuation. If *prâkṛita* had to be taken in the sense of 'original and natural,' a language so called would mean, as has been well shown by D'Alwis (An Introduction to Kachchâyana's Grammar, p. lxxxix), the original language, and *saṁskṛita* would then have to be taken in the sense of 'refined for literary purposes.' This view, however, of the meaning of these two names, is opposed to the view of those who framed the names, and is rendered impossible by the character of the Vedic lang[illegible]

§ 3. In writing the Devanâgarî alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line. Ex. ◌, ◌, क *k;* ◌, ◌, ख *kh;* ◌, ◌, ग *g;* ◌, ◌, घ *gh;* ◌, ङ *ṅ*, &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4. The following are the sounds which are represented in the Devanâgarî alphabet:

	Hard, (tenues)	Hard and aspirated, (tenues aspiratæ.)	Soft, (mediæ.)	Soft and aspirated, (mediæ aspiratæ)	Nasals.	Liquids.	Sibilants.	Vowels. Short, Long.	Diphthongs.
1. Gutturals,	क *k*	ख *kh*	ग *g*	घ *gh*	ङ *ṅ*	ह *h*[2]	ᳵ[4] (χ)	अ *a* आ *â*	ए *e* ऐ *ai*
2. Palatals,	च *ch*	छ *chh*	ज *j*	झ *jh*	ञ *ñ*	य *y*	श *ś*	इ *i* ई *î*	
3. Linguals,	ट *ṭ*	ठ *ṭh*	ड *ḍ*[1]	ढ *ḍh*[1]	ण *ṇ*	र *r*	ष *sh*	ऋ *ṛi* ॠ *ṛî*	ओ *o* औ *au*
4. Dentals,	त *t*	थ *th*	द *d*	ध *dh*	न *n*	ल *l*	स *s*	ऌ *ḷi* (ॡ *ḷî*)	
5. Labials,	प *p*	फ *ph*	ब *b*	भ *bh*	म *m*	व *v*[3]	ᳶ[4] (φ)	उ *u* ऊ *û*	

Unmodified Nasal or Anusvâra, ं *ṁ* or ँ *m̐*.
Unmodified Sibilant or Visarga, ः *ḥ*.

[1] In the Veda ड *ḍ* and ढ *ḍh*, if between two vowels, are in certain schools written ळ *ḷ* and ळ्ह *ḷh*.

[2] ह *h* is not properly a liquid, but a soft breathing.

[3] व *v* is sometimes called Dento-labial.

[4] The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots ः *ḥ*.

Students should be cautioned against using the Roman letters instead of the Devanâgarî when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5. There are fifty letters in the Devanâgarî alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6. One letter, the long ॡ *ḹ*, is merely a grammatical invention; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanâgarî alphabet. They are called *Jihvâmûlîya*, the tongue-root sibilant, formed near the base of the tongue; and *Upadhmânîya*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs **X** (called *Vajrâkṛiti*, having the shape of the thunderbolt) and ᳶ (called *Gajakumbhâkṛiti*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, I. 18; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign ᳲ, called *Ardha-visarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, :, (*dvi*, two, *vindu*, dot,) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kâtantra as like the figure ४ 4; in the Tantrâbhidhâna as like two ठ *ṭh*'s. (See Prinsep, Indian Antiquities, vol. I. p. 75.)

§ 8. There are five distinct letters for the five nasals, ङ् *ṅ*, ञ् *ñ*, ण् *ṇ*, न् *n*, म् *m*, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (*ṅ* by *k, kh, g, gh*; *ñ* by *ch, chh, j, jh*; *ṇ* by *ṭ, ṭh, ḍ, ḍh*; *n* by *t, th, d, dh*; *m* by *p, ph, b, bh*,) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvâra. Thus we find

अंकिता instead of अङ्किता *aṅkitâ*.
अंचिता instead of अञ्चिता *añchitâ*.
कुंडिता instead of कुण्डिता *kuṇḍitâ*.
नंदिता instead of नन्दिता *nanditâ*.
कंपिता instead of कम्पिता *kampitâ*.

The pronunciation remains unaffected by this style of writing. अंकिता must be pronounced as if it were written अङ्किता *aṅkitâ*, &c.

The same applies to final म् *m* at the end of a sentence. This too,

though frequently written and printed with the dot above the line, is to be pronounced as म् *m*. अहं, I, is to be pronounced अहम् *aham*. (See Preface to Hitopades'a, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumâras final म् m *in pausâ* may be pronounced as Anusvâra; cf. Sarasvatî-Prakriyâ, ed. Bombay, 1829*, pp. 12 and 13. कौमारास्त्ववसानेऽप्यनुस्वारमिच्छंति। अवसाने वा। अवसाने मकारस्यानुस्वारो भवति २३.। देवं। देवम्॥ The Kaumâras are the followers of Kumâra, the reputed author of the Kâtantra or Kalâpa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) S'arvavarman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumâras and the followers of the Kalâpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the यँ्, ल्ँ, वँ्, or यं्, लं्, वं्, *y̐*, *l̐*, *v̐*, which are used to represent a final म् *m*, if followed by an initial य् *y*, ल् *l*, व् *v*, and modified by the pronunciation of these three semivowels. (Pâṇ. VIII. 4, 59.)

Thus instead of तं याति *taṁ yâti* we may write तय्ँयाति *tay̐ yâti*;
instead of तं लभते *taṁ labhate* we may write तल्ँलभते *tal̐ labhate*;
instead of तं वहति *taṁ vahati* we may write तव्ँवहति *tav̐ vahati*.

Or in composition,

संयानं *saṁyânam* or सय्ँयानं *say̐yânam*;
संलब्धं *saṁlabdham* or सल्ँलब्धं *sal̐labdham*;
संवहति *saṁvahati* or सव्ँवहति *sav̐vahati*.

But never if the म् *m* stands in the body of a word, such as काम्यः *kâmyaḥ*; nor if the semivowel represents an original vowel, e. g. Rig-veda x. 132, 3. सम् उ आरन् *sam u âran*, changed to सम्वारन् *sam vâran*.

§ 10. The only consonants which have no corresponding nasals are र् *r*, श् *s'*, ष् *sh*, स् *s*, ह् *h*. A final म् *m*, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvâra.

तं रक्षति *taṁ rakshati*.	Or in composition, संरक्षति *saṁrakshati*.
तं शृणोति *taṁ s'riṇoti*.	संशृणोति *saṁs'riṇoti*.
तं षकारं *taṁ shakâram*.	संष्ठीवति *saṁshṭhîvati*.
तं सरति *taṁ sarati*.	संसरति *saṁsarati*.
तं हरति *taṁ harati*.	संहरति *saṁharati*.

§ 11. In the body of a word the only letters which can be preceded by

* This edition, which has lately been reprinted, contains the text—ascribed either to Vâṇî herself, i.e. Sarasvatî, the goddess of speech (MS. Bodl. 386), or to Anubhûti-svarûpa-âchârya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महीधरी, or in MS. Bodl. 382. मैदासी, i.e. महीदासी. In MS. Bodl. 382. Mahîdhara or Mahîdâsabhaṭṭa is said to have written the Sârasvata in order that his children might read it, and to please Îs'a, the Lord. The date given is 1634, the place Benares, (S'ivarâjadhanî.)

Anusvâra are श् *ś*, ष् *sh*, स् *s*, ह् *h*. Thus अंशः *aṁśaḥ*, धनूंषि *dhanûṁshi*, यशांसि *yaśâṁsi*, सिंहः *siṁhaḥ*. Before the semivowels य् *y*, र् *r*, ल् *l*, व् *v*, the म् *m*, in the body of a word, is never changed into Anusvâra. Thus गम्यते *gamyate*, नम्रः *namraḥ*, अम्लः *amlaḥ*. In शंयोः *śaṁyoḥ* (Rv. I. 43, 4, &c.) the *ṁ* stands 'padânte,' but not in शाम्यति *śâmyati*. (See § 9.)

§ 12. With the exception of *Jihvâmûlîya* ᳵ χ (tongue-root letter), *Upadhmânîya* ᳶ ɸ (to be breathed upon), *Anusvâra* ं *ṁ* (after-sound), *Visarga* : *ḥ* (emission, see Taitt.-Brâhm. III. p. 23 a), and *Repha* *r* (burring), all letters are named in Sanskrit by adding *kâra* (making) to their sounds. Thus अ *a* is called अकारः *akâraḥ*; क *ka*, ककारः *kakâraḥ*, &c.

§ 13. The vowels, if initial, are written,

अ, आ, इ, ई, ऋ, ॠ, ऌ, (ॡ), उ, ऊ, ए, ऐ, ओ, औ ;
a, *á*, *i*, *í*, *ṛi*, *ṛí*, *ḷi*, (*ḷí*), *u*, *ú*, *e*, *ai*, *o*, *au*;

if they follow a consonant, they are written with the following signs—

–, ा, ि, ी, ृ, ॄ, ॢ, (ॣ), ु, ू, े, ै, ो, ौ.
a, *â*, *i*, *î*, *ṛi*, *ṛî*, *ḷi*, (*ḷî*), *u*, *û*, *e*, *ai*, *o*, *au*.

There is one exception. If the vowel ऋ *ṛi* follows the consonant र् *r*, it retains its initial form, and the *r* is written over it. Ex. निर्ऋतिः *nirṛitiḥ*.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोअग्र *goagra*, adj. preceded by cows, instead of गोऽग्र *go'gra* or गवाग्र *gavâgra*; गोअश्वं *goaśvam*, cows and horses; प्रउग *praüga*, yoke; तितउ *titaü*, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short *a*. Thus क is not pronounced *k*, but *ka*; य not *y*, but *ya*. But क् *k* or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus

का *kâ*, कि *ki*, की *kî*, कृ *kṛi*, कॄ *kṛî*, कॢ *kḷi*, (कॣ *kḷî*), कु *ku*, कू *kû*, के *ke*, कै *kai*, को *ko*, कौ *kau*.

The only peculiarity is that short ि *i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become कि and की, instead of के and के. (See Prinsep's Indian Antiquities, ed. Thomas, vol. II. p. 40.)

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *Virâma*, i. e. stoppage, which is marked by ्. Thus *ak* must be written अक्; *kar*, कर्; *ik*, इक्.

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group

(*saṁyoga*). Thus *atka* is written अत्क; *alpa* is written अल्प; *kârtsnya* is written कार्त्स्न्य. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters: क् + क = क्क *kka;* न् + द = न्द *nda;* त् + व = त्व *tva;* स् + ख = स्ख *skha;* च् + य = च्य *chya;* प् + त = प्त *pta;* क् + त = क्त *kta;* क् + त् + व = क्त्व *ktva;* क् + त् + य = क्त्य *ktya.*

§ 17. The र् *r* following a consonant is written by a short transverse stroke at the foot of the letter; as क् + र = क्र or क्र *kra;* ग् + र = ग्र *gra;* त् + र = त्र or त्र *tra;* द् + र = द्र *dra;* ष् + ट् + र = ष्ट्र *shṭra.*

The र् *r* preceding a consonant is written by ॱ placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्क *arka;* वर् + ष् + म = वर्ष्म *varshma.* This sign for र् *r* is placed to the right of any other marks at the top of the same letter. Ex. अर्कं *arkam;* अर्केण *arkeṇa;* अर्केन्दु *arkendû.*

क् *k* followed by ष *sh* is written क्ष or क्ष *ksha.*

ज् *j* followed by ञ *ñ* is written ज्ञ *jña.*

झ *jh* is sometimes written झ *jh.*

र् *r* followed by उ *u* and ऊ *û* is written रु *ru,* रू *rû.*

द् *d* followed by उ *u* and ऊ *û* is written दु *du,* दू *dû.*

श् *ś,* particularly in combination with other letters, is frequently written श्.

Ex. शु *śu;* शू *śû;* श्र *śra.*

§ 18. The sign of *Virâma* ् (stoppage), which if placed at the foot of a consonant, shows that its inherent short *a* is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants: thus युङ्क्ते instead of युङ्क्ते *yuṅkte.*

§ 19. The proper use of the Virâma, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign । is used; at the end of a verse, or of a longer sentence, the sign ॥.

§ 20. The sign ऽ (*Avagraha* or *Arddhâkâra*) is used in most editions to mark the elision of an initial अ *a,* after a final ओ *o* or ए *e.* Ex. सोऽपि *so 'pi* for सो अपि *so api,* i. e. सस् अपि *sas api;* तेऽपि *te 'pi* for ते अपि *te api.*

List of Compound Consonants.

क्क *k-ka,* क्ख *k-kha,* क्च *k-cha,* क्त *k-ta,* क्त्य *k-t-ya,* क्त्र *k-t-ra,* क्त्र्य *k-t-r-ya,* क्त्व *k-t-va,* क्न *k-na,* क्न्य *k-n-ya,* क्म *k-ma,* क्य *k-ya,* क्र or क्र *k-ra,* क्र्य or क्र्य *k-r-ya,* क्ल *k-la,* क्व *k-va,* क्व्य *k-v-ya,* क्ष *k-sha,* क्ष्म *k-sh-ma,* क्ष्य *k-sh-ya,* क्ष्व *k-sh-va;*— ख्य *kh-ya,* ख्र *kh-ra;*— ग्य *g-ya,* ग्र *g-ra,* ग्र्य *g-r-ya;*— घ्न *gh-na,* घ्न्य *gh-n-ya,* घ्म *gh-ma,* घ्य *gh-ya,* घ्र *gh-ra;*— ङ्क *ṅ-ka,* ङ्क्त *ṅ-k-ta,* ङ्क्त्य *ṅ-k-t-ya,* ङ्क्य *ṅ-k-ya,*

Thus १ stands for ए *e* of एकः *ekaḥ*, one.
२ stands for द्व *dv* of द्वौ *dvau*, two.
३ stands for त्र *tr* of त्रयः *trayaḥ*, three.
४ stands for च *ch* of चत्वारः *chatvâraḥ*, four.
५ stands for प *p* of पंच *pañcha*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, 'Mémoire sur la Propagation des Chiffres Indiens,' in Journal Asiatique, VI série, tome I; Prinsep's Indian Antiquities by Thomas, vol. II. p. 70; Chips from a German Workshop, vol. II. p. 289.

Pronunciation.

§ 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed

1. The vowels should be pronounced like the vowels in Italian. The short अ *a*, however, has rather the sound of the English *a* in 'America.'
2. The aspiration of the consonants should be heard distinctly. Thus ख *kh* is said, by English scholars who have learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn;' थ *th* like *th* in 'pothouse;' फ *ph* like *ph* in 'topheavy;' घ *gh* like *gh* in 'loghouse;' ध *dh* like *dh* in 'madhouse;' भ *bh* like *bh* in 'Hobhouse.' This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural ङ *ṅ* has the sound of *ng* in 'king.'
4. The palatal letters च *ch* and ज *j* have the sound of *ch* in 'church' and of *j* in 'join.'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of *t*, *d*, *n* in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e.g. डिरेक्टर् *Ḍirekṭar*, गवर्ण्मेंट् *Gavarṇmenṭ*, &c.*
6. The Visarga, *Jihvâmûlîya* and *Upadhmânîya* are not now articulated audibly.
7. The dental स *s* sounds like *s* in 'sin,' the lingual ष *sh* like *sh* in 'shun,' the palatal श *ś* like *ss* in 'session.'

* Bühler, Madras Literary Journal, February, 1864. Rajendralal Mitra, 'On the Origin of the Hindví Language,' Journal of the Asiatic Society, Bengal, 1864, p. 509.

The real Anusvâra is sounded as a very slight nasal, like *n* in French 'bon.' If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents *

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i. e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi.*

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by stops. Ex. अस्त्वग्निमाहात्म्यं इंद्रस्तु देवानां महत्तमः *astvagnimâhâtmyam, indrastu devânâm mahattamaḥ,* Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

Distinction between External and Internal Sandhi.

§ 24. It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*pada*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhâtu*) and nominal bases (*prâtipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External*

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* According to Sanskrit grammarians the real Anusvâra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pâṇ. I. 1, 9. ञमङणनानां नासिका च (चकारेण स्वस्ववर्गोच्चारानुकूलं ताल्वादि समुच्चीयते)॥ नासिकानुस्वारस्य॥ The real Anusvâra is therefore *nâsikya*, nasal; the five nasals are *anunâsika*, nasalized, i.e. pronounced by their own organ of speech, and uttered through the nose.

Sandhi or *Pada Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*pada*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prâtipadika*) when followed by the so-called *Pada*-terminations (भ्यां *bhyâm*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except य् *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीढः *lîḍhaḥ*, than to remember the rules according to which ह् + त् *h* + *t* are changed into ढ् + त *ḍh* + *t*, ड् + ध् *ḍ* + *dh*, and ड् + ढ् *ḍ* + *ḍh*; ड् *ḍ* is dropt and the vowel lengthened: while in परिवृह् + तः *parivṛih* + *taḥ*, the vowel, under the same circumstances, remains short; *parivṛih* + *taḥ* = *parivṛiḍh* + *taḥ*, *parivṛiḍ* + *dhaḥ* = *parivṛiḍ* + *ḍhaḥ* = *parivṛiḍhaḥ*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels.

§ 25. Vowels are divided into short (*hrasva*), long (*dîrgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mâtrâ*), long vowels two, protracted vowels three. (Pâṇ. I. 2, 27.) A consonant is said to last half the time of a short vowel.

1. Short vowels: अ *a*, इ *i*, उ *u*, ऋ *ṛi*, ऌ *ḷi*.
2. Long vowels: आ *â*, ई *î*, ऊ *û*, ॠ *ṛî*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
3. Protracted vowels are indicated by the figure ३ 3; अ३ *a* 3, आ३ *â* 3, इ३ *i* 3, ई३ *î* 3, ए३ *e* 3, औ३ *au* 3. Sometimes we find अ ३ इ, *a* 3 *i*, instead of ए ३, *e* 3; or आ ३ उ, *â* 3 *u*, instead of औ ३, *au* 3.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samânâkshara*): अ *a*, आ *â*, इ *i*, ई *î*, उ *u*, ऊ *û*, ऋ *ṛi*, ॠ *ṛî*, ऌ *ḷi*.
2. Diphthongs (*sandhyakshara*): ए *e*, ऐ *ai*, ओ *o*, औ *au*.

§ 27. All vowels are liable to be nasalized, or to become *anunâsika*: अँ *ã*, आँ *ẫ*.

§ 28. Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes only.

1. Light vowels are अ *a*, इ *i*, उ *u*, ऋ *ṛi*, ऌ *ḷi*, if not followed by a double consonant.
2. Heavy vowels are आ *â*, ई *î*, ऊ *û*, ॠ *ṛî*, ए *e*, ऐ *ai*, ओ *o*, औ *au*, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into *acute* (udâtta), *grave* (anudâtta), and *circumflexed* (svarita). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pâṇ. I. 2, 29–32.) Accents are marked in Vedic literature only.

Guṇa and Vṛiddhi.

§ 30. Guna is the strengthening of इ *ĭ*, ई *î*, उ *ŭ*, ऊ *û*, ऋ *ṛi*, ॠ *ṛî*, ऌ *ḷi*, by means of a preceding अ *a*, which raises इ *i* and ई *î* to ए *e*, उ *u* and ऊ *û* to ओ *o*, ऋ *ṛi* and ॠ *ṛî* to अर् *ar*, ऌ *ḷi* to अल् *al*. (Pâṇ. I. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ऐ *ai* instead of ए *e*, औ *au* instead of ओ *o*, आर् *âr* instead of अर् *ar*, and आल् *âl* instead of अल् *al*. (Pâṇ. I. 1, 1.)

Vowels are thus divided again into:

1. Simple vowels:	अ *a*, आ *â*,	इ *i*, ई *î*,	उ *u*, ऊ *û*,	ऋ *ṛi*, ॠ *ṛî*, ऌ *ḷi*.
2. Guṇa vowels:	——	ए *e* (*a* + *i*),	ओ *o* (*a* + *u*),	अर् *ar*, अल् *al*.
3. Vṛiddhi vowels:	आ *â*	ऐ *âi* (*a*+*a*+*i*),	औ *âu* (*a*+*a*+*u*),	आर् *âr*, आल् *âl*.

§ 31. अ *a* and आ *â* do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन् *han* forms with Guṇa जघन *jaghana*, or with Vṛiddhi जघान *jaghâna*, I have killed.

Combination of Vowels at the end and beginning of words.

§ 32. As a general rule, Sanskrit allows of no hiatus (*vivṛitti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes:

1. Those which are liable to be changed into semivowels, इ *i*, ई *î*, उ *u*, ऊ *û*, ऋ *ṛi*, ॠ *ṛî*; also the diphthongs, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
2. Those which are not, अ *a*, आ *â*.

Calling the former liquid *, the latter hard vowels, we may say: If the

* The Prâtiśâkhya calls them *nâmin*, for a different reason; see Rig-veda-prâtiśâkhya, ed. M. M., p. xxiii.

same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pâṇ. VI. 1, 101.) Thus

अ or आ + अ or आ = आ ă + ă = â.
इ or ई + इ or ई = ई ĭ + ĭ = î.
उ or ऊ + उ or ऊ = ऊ ŭ + ŭ = û.
ऋ or ॠ + ऋ or ॠ = ॠ ṛĭ + ṛĭ = ṛî *

Ex. उक्त्वा अपगच्छति = उक्त्वापगच्छति *uktvâ* + *apagachchhati* = *uktvâpagachchhati*, having spoken he goes away.

नदी ईदृशी = नदीदृशी *nadî* + *îdṛiśî* = *nadîdṛiśî*, such a river.

कर्तृ ऋजु = कर्तॄजु *kartṛi* + *ṛiju* = *kartṛîju*, doing (neuter) right.

किंतु उदेति = किंतूदेति *kintu* + *udeti* = *kintûdeti*, but he rises.

Or in compounds, मही + ईशः = महीशः *mahî* + *îśaḥ* = *mahîśaḥ*, lord of the earth.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pâṇ. VI. 1, 87.) Thus

अ or आ + इ or ई = ए ă + ĭ = e (ăi).
अ or आ + उ or ऊ = ओ ă + ŭ = o (ău).
अ or आ + ऋ or ॠ = अर् ă + ṛĭ = ar. (Pâṇ. I. 1, 51.)

Ex. तव इंद्रः = तवेंद्रः *tava* + *indraḥ* = *tavendraḥ*, thine is Indra.

सा उक्त्वा = सोक्त्वा *sâ* + *uktvâ* = *soktvâ*, she having spoken.

† सा ऋद्धिः = सर्द्धिः *sâ* + *ṛiddhiḥ* = *sarddhiḥ*, this wealth.

तव ऌकारः = तवल्कारः *tava* + *ḷikâraḥ* = *tavalkâraḥ*, thy letter *ḷi*.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः *kâmya* + *ishṭiḥ* = *kâmyeshṭiḥ*, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः *hita* + *upadeśaḥ* = *hitopadeśaḥ*, good advice.

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛiddhi. (Pân. VI. 1, 88.) Thus

अ or आ + ए = ऐ ă + e = âi.
अ or आ + ऐ = ऐ ă + âi = âi.
अ or आ + ओ = औ ă + o = âu.
अ or आ + औ = औ ă + âu = âu.

Ex. तव एव = तवैव *tava* + *eva* = *tavaiva*, of thee only.

सा ऐक्षिष्ट = सैक्षिष्ट *sâ* + *aikshishṭa* = *saikshishṭa*, she saw.

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* The letter ऌ *ḷi* is left out, because it is of no practical utility. It is treated like ऋ *ṛi*, only substituting ल् *l* for र् *r* in Guṇa and Vṛiddhi. Thus ऌ + अनुबंधः *ḷi* + *anubandhaḥ* becomes लनुबंधः *lanubandhaḥ*, i. e. having *ḷi* as indicatory letter.

† Some grammarians consider the Sandhi of ă with *ṛi* optional, but they require the shortening of the long *â*. Ex. ब्रह्मा + ऋषिः *brahmâ* + *ṛishiḥ* = ब्रह्मर्षिः *brahmarshiḥ* or ब्रह्म ऋषिः *brahma ṛishiḥ*, Brahmâ, a Ṛishi.

तव ओष्ठः = तवौष्ठः *tava + oshṭhaḥ = tavaushṭhaḥ*, thy lip.

सा औत्सुक्यवती = सौत्सुक्यवती *sâ + autsukyavatî = sautsukyavatî*, she desirous.

Or in compounds, राम + ऐश्वर्यं = रामैश्वर्यं *râma + aiśvaryam = râmaiśvaryam*, the lordship of Râma.

सीता + औपम्यं = सीतौपम्यं *sîtâ + aupamyam = sîtaupamyam*, similarity with Sîtâ, the wife of Râma.

§ 36. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel. (Pâṇ. vi. 1, 77.) Thus

इ or ई	अ or आ = य or या	*ī̆*	*ā̆ = yā̆.*
	ऋ or ॠ = यृ or यॄ		*ṛī̆ = yṛī̆.*
	उ or ऊ = यु or यू		*ū̆ = yū̆.*
	ए or ऐ = ये or यै		*e, ai = ye, yai.*
	ओ or औ = यो or यौ		*o, au = yo, yau.*
ऋ or ॠ	अ or आ = र or रा	*ṛī̆*	*ā̆ = rā̆.*
	इ or ई = रि or री		*ī̆ = rī̆.*
	उ or ऊ = रु or रू		*ū̆ = rū̆.*
	ए or ऐ = रे or रै		*e, ai = re, rai.*
	ओ or औ = रो or रौ		*o, au = ro, rau.*
उ or ऊ	अ or आ = व or वा	*ū̆*	*ā̆ = vā̆.*
	इ or ई = वि or वी		*ī̆ = vī̆.*
	ऋ or ॠ = वृ or वॄ		*ṛī̆ = vṛī̆.*
	ए or ऐ = वे or वै		*e, ai = ve, vai.*
	ओ or औ = वो or वौ		*o, au = vo, vau.*

Ex. दधि अत्र = दध्यत्र *dadhi + atra = dadhyatra*, milk here.

कर्तृ उत = कर्त्रुत *kartṛi + uta = kartruta*, doing moreover.

मधु इव = मध्विव *madhu + iva = madhviva*, like honey.

नदी ऐडस्य = नद्यैडस्य *nadî + aiḍasya = nadyaiḍasya*, the river of Aiḍa.

In compounds, नदी + अर्थं = नद्यर्थं *nadî + artham = nadyartham*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री अत्र *chakrî atra* may be चक्र्यत्र *chakryatra* or चक्रि अत्र *chakrĭ atra*.

§ 37. If a Guṇa-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except *ă*), the last element of the Guna-vowel is changed into a semivowel. If *ă* follows, *ă* is elided, and no change takes place in the diphthong; see § 41. (Pâṇ. vi. 1, 78.) Thus

ए (*e*) + any vowel (except *ă*) = अय् (*ay*).

ओ (*o*) + any vowel (except *ă*) = अव् (*av*).

Ex. सखे आगच्छ = सखयागच्छ *sakhe âgachchha = sakhayâgachchha*, Friend, come!
सखे इह = सखयिह *sakhe iha = sakhayiha*, Friend, here!
प्रभो एहि = प्रभवेहि *prabho ehi = prabhavehi*, Lord, come near!
प्रभो औषधं = प्रभवौषधं *prabho aushadham = prabhavaushadham*, Lord, medicine.

In compounds, गो + ईशः = गवीशः *go + îśaḥ = gavîśaḥ*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (§ 41.)

§ 38. If a Vṛiddhi-vowel occurs at the end of a word, and the next begins with any vowel or diphthong, the last element is changed into a semivowel. (Pâṇ. vi. 1, 78.) Thus

ऐ (*ai*) + any vowel = आय् (*ây*).
औ (*au*) + any vowel = आव् (*âv*).

Ex. श्रियै अर्थः = श्रियायर्थः *śriyai arthaḥ = śriyâyarthaḥ*.
श्रियै ऋते = श्रियायृते *śriyai ṛite = śriyâyṛite*.
रवौ अस्तमिते = रवावस्तमिते *ravau astamite = ravâvastamite*, after sunset.
तौ इति = ताविति *tau iti = tâviti*.

In composition, नौ + अर्थं = नावर्थं *nau + artham = nâvartham*, for the sake of ships.

§ 39. These two rules, however, are liable to certain modifications:

1. The final य् *y* and व् *v* of अय् *ay*, अव् *av*, which stand according to rule for ए *e*, ओ *o*, may be dropt before all vowels (except *ă*, § 41); not, however, in composition. Thus most MSS. and printed editions change

सखे आगच्छ *sakhe âgachchha*, not into सखयागच्छ *sakhayâgachchha*, but into सख आगच्छ *sakha âgachchha*.
सखे इह *sakhe iha*, not into सखयिह *sakhayiha*, but into सख इह *sakha iha*.
प्रभो एहि *prabho ehi*, not into प्रभवेहि *prabhavehi*, but into प्रभ एहि *prabha ehi*.
प्रभो औषधं *prabho aushadham*, not into प्रभवौषधं *prabhavaushadham*, but into प्रभ औषधं *prabha aushadham*.

2. The final य् *y* of आय् *ây*, which stands for ऐ *âi*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

श्रियै अर्थः *śriyai arthaḥ* is more usually written श्रिया अर्थः *śriyâ arthaḥ* instead of श्रियायर्थः *śriyâyarthaḥ*.

3. The final व् *v* of आव् *âv*, for औ *âu*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written ताविति *tâviti*, and not ता इति *tâ iti*.

Note—Before the particle उ *u* the dropping of the final य् *y* and व् *v* is obligatory.

It is without any reason that the final य् *y* of Guṇa and Vṛiddhi and the final व् *v* of Guṇa are generally dropt, while the final व् *v* of Vṛiddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See Rig-veda-prâtiśâkhya, ed. M. M., Sûtras 129, 132, 135: Pâṇ. vi. 1, 78; viii. 3, 19.



Irregular Sandhi.

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in अ or आ *â* is followed by a verb beginning with ए *e* or ओ *o*, the result of the coalescence of the vowels is ए *e* or ओ *o*, not ऐ *ai* or औ *au*. (Pâṇ. VI. 1, 94.)

Ex. प्र + एजते = प्रेजते *pra + ejate = prejate.*
उप + एषते = उपेषते *upa + eshate = upeshate.*
प्र + एषयति = प्रेषयति *pra + eshayati = preshayati* *.
परा + एखति = परेखति *parâ + ekhati = parekhati.*
उप + ओषति = उपोषति *upa + oshati = uposhati.*
परा + ओहति = परोहति *parâ + ohati = parohati*

This is not the case before the two verbs एध् *edh*, to grow, and इ *i*, to go, if raised by Guṇa to ए *e*. (Pâṇ. VI. 1, 89.)

Ex. उप + एधते = उपैधते *upa + edhate = upaidhate.*
अव + एति = अवैति *ava + eti = avaiti.*

In verbs derived from nouns, and beginning with ए or ओ *e* or *o*, the elision of the final अ or आ *â* of the preposition is optional.

§ 44. If a root beginning with ऋ *ṛi* is preceded by a preposition ending in अ *a* or आ *â*, the two vowels coalesce into आर् *âr* instead of अर् *ar*. (Pâṇ. VI. 1, 91.)

Ex. अप + ऋच्छति = अपार्च्छति *apa + ṛichchhati = apârchchhati.*
अव + ऋणाति = अवार्णाति *ava + ṛiṇâti = avârṇâti.*
प्र + ऋजते = प्रार्जते *pra + ṛijate = prârjate.*
परा + ऋषति = परार्षति *parâ + ṛishati = parârshati.*

In verbs derived from nouns and beginning with ऋ *ṛi*, this lengthening of the अ *a* of the preposition is optional. (Pâṇ. VI. 1, 92.)

In certain compounds ऋणं *ṛiṇam*, debt, and ऋतः *ṛitaḥ*, affected, take Vṛiddhi instead of Guṇa if preceded by अ *a*; प्र + ऋणं = प्रार्णं *pra + ṛiṇam = prârṇam*, principal debt; ऋण + ऋणं = ऋणार्णं *ṛiṇa + ṛiṇam = ṛiṇârṇam*, debt contracted to liquidate another debt; शोक + ऋतः = शोकार्तः *śoka + ṛitaḥ = śokârtaḥ*, affected by sorrow. Likewise ऊह् *ûh*, the substitute for वाह् *vâh*, carrying, forms Vṛiddhi with a preceding अ *a* in a compound. Thus विश्व + ऊहः *viśva + ûhaḥ*, the acc. plur. of विश्ववाह् *viśvavâh*, is विश्वौहः *viśvauhaḥ*. (Pâṇ. VI. 1, 89, vârt.)

§ 45. If the initial ओ *o* in ओष्ठः *oshṭhaḥ*, lip, and ओतुः *otuḥ*, cat, is preceded in a compound by अ or आ *â*, the two vowels may coalesce into औ *au* or ओ *o*. (Pâṇ. VI. 1, 94, vârt.)

Ex. अधर + ओष्ठः = अधरौष्ठः or अधरोष्ठः *adhara + oshṭhaḥ = adharaushṭhaḥ* or *adharoshṭhaḥ*, the lower lip.
स्थूल + ओतुः = स्थूलौतुः or स्थूलोतुः *sthûla + otuḥ = sthûlautuḥ* or *sthûlotuḥ*, a big cat.

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* In nouns derived from प्रेष् *presh*, the rule is optional. Ex. प्रेष्य or प्रैष्य *preshya* or *praishya*, a messenger. प्रेष *presha*, a gleaner, is derived from प्र *pra* and ईष् *îsh*.

If ओष्ठ *oshṭha* and ओतु *otu* are preceded by अ or आ *â* in the middle of a sentence, they follow the general rule.

Ex. मम + ओष्ठः = ममौष्ठः *mama + oshṭhaḥ = mamaushṭhaḥ*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians:

स्वैरं *svairam*, wilfulness, and स्वैरिन् *svairin*, self-willed, from स्व + ईर *sva + îra*.

अक्षौहिणी *akshauhiṇî*, a complete army, from अक्ष + ऊहिनी *aksha + ûhinî*.

प्रौढः *prauḍhaḥ*, from प्र + ऊढः *pra + ûḍhaḥ*, full-grown.

प्रौहः *prauhaḥ*, investigation, from प्र + ऊहः *pra + ûhaḥ*.

प्रैषः *praishaḥ*, a certain prayer, from प्र + एषः *pra + eshaḥ*. (See § 43.)

प्रैष्यः *praishyaḥ*, a messenger.

§ 47. The final ओ *o* of indeclinable words is not liable to the rules of Sandhi. (Pâṇ. I. 1, 15.)

Ex. अहो अपेहि *aho apehi*, Halloo, go away

§ 48. Indeclinables consisting of a single vowel, with the exception of आ *â* (§ 49), are not liable to the rules of Sandhi. (Pâṇ. I. 1, 14.)

Ex. इ इंद्र *i indra*, Oh Indra! उ उमेश *u umeśa*, Oh lord of Umâ!

आ एवं *â evam*, Is it so indeed?

§ 49. If आ *â* (which is written by Indian grammarians आङ् *âṅ*) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. आ अध्ययनात् = आध्ययनात् *â adhyayanât = âdhyayanât*, until the reading begins.

आ एकदेशात् = ऐकदेशात् *â ekadeśât = aikadeśât*, to a certain place.

आ आलोचितं = आलोचितं *â âlochitam = âlochitam*, regarded a little.

आ उष्णं = ओष्णं *â ushṇam = oshṇam*, a little warm.

आ इहि = एहि *â ihi = ehi*, come here.

If आ *â* is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. आ एवं किल तत् *â, evam kila tat*, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. हे इंद्र *he indra*, Oh Indra.

§ 51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pâṇ. VI. 1, 125; VIII. 2, 82.)

Ex. देवदत्ता ३ । एहि *devadattâ 3 ehi*, Devadatta, come here!

§ 52. *Table showing the Combination of Final with Initial Vowels.*

FINAL.	WITH INITIAL. अ *a*	आ *â*	इ *i*	ई *î*	उ *u*	ऊ *û*	ऋ *ṛi*	ॠ *ṛî*	ऌ *ḷi*	ए *e*	ऐ *ai*	ओ *o*	औ *au*
अ *a* आ *â*	आ *â*		ए *e*		ओ *o*		अर् *ar*		अल् *al*	ऐ *ai*		औ *au*	
इ *i* ई *î*	य *ya*	या *yâ*	ई *î*		यु *yu*	यू *yû*	यृ *yṛi*	यॄ *yṛî*	यॢ *yḷi*	ये *ye*	यै *yai*	यो *yo*	यौ *yau*
उ *u* ऊ *û*	व *va*	वा *vâ*	वि *vi*	वी *vî*	ऊ *û*		वृ *vṛi*	वॄ *vṛî*	वॢ *vḷi*	वे *ve*	वै *vai*	वो *vo*	वौ *vau*
ऋ *ṛi* ॠ *ṛî*	र *ra*	रा *râ*	रि *ri*	री	रु *ru*	रू *rû*	ॠ *ṛî*[1]		ॡ *rḷi*[2]	रे *re*	रै *rai*	रो *ro*	रौ *rau*
ऌ *ḷi*	ल *la*	ला *lâ*	लि *li*	ली *lî*	लु *lu*	लू *lû*	लृ *lṛi*	लॄ *lṛî*[3]	ॡ *ḷî*	ले *le*	लै *lai*	लो *lo*	लौ *lau*
ए *e*	एऽ *e'*	(अया *ayâ* अ आ *a â*	अयि *ayi* अ इ *a i*	अयी *ayî* अ ई *a î*	अयु *ayu* अ उ *a u*	अयू *ayû* अ ऊ *a û*	अयृ *ayṛi* अ ऋ *a ṛi*	अयॄ *ayṛî* अ ॠ *a ṛî*	अयॢ *ayḷi* अ ऌ *a ḷi*	अये *aye* अ ए *a e*	अयै *ayai* अ ऐ *a ai*	अयो *ayo* अ ओ *a o*	अयौ *ayau*) अ औ *a au*
ऐ *ai*	(आय *âya* आ अ *â a*	आया *âyâ* आ आ *â â*	आयि *âyi* आ इ *â i*	आयी *âyî* आ ई *â î*	आयु *âyu* आ उ *â u*	आयू *âyû* आ ऊ *â û*	आयृ *âyṛi* आ ऋ *â ṛi*	आयॄ *âyṛî* आ ॠ *â ṛî*	आयॢ *âyḷi* आ ऌ *â ḷi*	आये *âye* आ ए *â e*	आयै *âyai* आ ऐ *â ai*	आयो *âyo* आ ओ *â o*	आयौ *âyau*) आ औ *â au*
ओ *o*	ओऽ *o'*	अवा *avâ* (अ आ *a â*	अवि *avi* अ इ *a i*	अवी *avî* अ ई *a î*	अवु *avu* अ उ *a u*	अवू *avû* अ ऊ *a û*	अवृ *avṛi* अ ऋ *a ṛi*	अवॄ *avṛî* अ ॠ *a ṛî*	अवॢ *avḷi* अ ऌ *a ḷi*	अवे *ave* अ ए *a e*	अवै *avai* अ ऐ *a ai*	अवो *avo* अ ओ *a o*	अवौ *avau* अ औ *a au*)
औ *au*	आव *âva* (आ अ *â a*	आवा *âvâ* आ आ *â â*	आवि *âvi* आ इ *â i*	आवी *âvî* आ ई *â î*	आवु *âvu* आ उ *âu*	आवू *âvû* आ ऊ *â û*	आवृ *âvṛi* आ ऋ *â ṛi*	आवॄ *âvṛî* आ ॠ *â ṛî*	आवॢ *âvḷi* आ ऌ *â ḷi*	आवे *âve* आ ए *â e*	आवै *âvai* आ ऐ *â ai*	आवो *âvo* आ ओ *â o*	आवौ *âvau* आ औ *â au*)

[1] *Ṛí ṛí âbhyâṁ hrasva ṛkâre pare ṛi ṛí iti rûpadvayam; dírghe tu ṛí eva. Râjâ râmaśâstrí.*

[2] *Ṛí* or *Ḷí*, id.

[3] *Ḷí* or *ṛí*, id.

Combination of Final and Initial Consonants.

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (भ्यां *bhyâm*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य् *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क् *k*, ङ् *ṅ*, ट् *ṭ*, ण् *ṇ*, त् *t*, न् *n*, प् *p*, म् *m*, ल् *l*, : *ḥ*, ं *ṁ*.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: ख् *kh* by क् *k*; घ् *gh* by ग् *g*; छ् *chh*, however, not by च् *ch*, but by ट् *ṭ*, &c. Ex. चित्रलिख् *chitralikh*, painter; voc. चित्रलिक् *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters; ग् *g* by क् *k*; द् *d* by त् *t*, &c. Ex. हृद् *hṛid*, heart; nom. हृत् *hṛit*. This reduces the fifteen to ten*.
3. No palatal च् *ch* can ever be final; hence the only remaining palatal, the च् *ch*, is replaced by the corresponding guttural क् *k*†. Ex. वाच् *vâch*, speech; voc. वाक् *vâk*. Final ञ् *ñ* does not occur. This reduces the ten to eight. In a few roots the final ज् *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य् *y*, र् *r*, ल् *l*, व् *v*,) ल् *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ह् *h* cannot be final, but is changed into ट् *ṭ*; sometimes into क् *k* or त् *t*.

* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अच् *ach*, a vowel; अजंतः *ajantaḥ*, ending in a vowel, instead of अगंतः *agantaḥ*.

6. Of the sibilants, the only one that is found at the end of words is Visarga. For, radical ष् *sh* cannot be final, but is replaced by ट् *ṭ*. Thus द्विष् *dvish* becomes द्विट् *dviṭ*. In a few words final ष् *sh* is changed into क् *k*.

Radical श् *ś* cannot be final, but is replaced by ट् *ṭ*. Thus विश् *viś* becomes विट् *viṭ*. In some words final श् *ś* is changed into क् *k*. (§ 174.)

Final radical स् *s* is treated as Visarga.

The Visarga, therefore, raises the nine to ten; and the Anusvâra, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of Sandhi affecting final consonants are really reduced to *eleven* heads.

§ 55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an र् *r* precedes a final radical tenuis क् *k*, ट् *ṭ*, त् *t*, प् *p*. Thus

अबिभर् + त् = अबिभर् *abibhar* + *t* = *abibhar*, 3. p. sing. impf. of भृ *bhṛi*, to carry.
अबिभर् + स् = अबिभर् *abibhar* + *s* = *abibhar*, 2. p. sing. impf. of भृ *bhṛi*, to carry.
सुवल्ग् + स् = सुवल् *suvalg* + *s* = *suval*, nom. sing. well jumping.

But ऊर्क् *ûrk*, strength, nom. sing. of ऊर्ज् *ûrj*.

अवरिवर्त् *avarivart*, 3. p. sing. impf. intens. of वृत् *vṛit* or वृध् *vṛidh*.
अमार्ट् *amârṭ*, from मृज् *mṛij*. (Pâṇ. VIII. 2, 24.)

The nom. sing. of चिकीर्ष् *chikîrsh* is चिकीः *chikîḥ*, because here the *r* is not followed by a tenuis.

Classification of Consonants.

§ 56. Before we can examine the changes of final and initial consonants, according to the rules of external Sandhi, we have to explain what is meant by the place and the quality of consonants.

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters. (See § 4.)
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn *. Hence these letters are called *Anunâsika*, i. e. co-nasal or nasalized.
4. The real Anusvâra is formed in the nose only, and is called *Nâsikya*, i. e. nasal.
5. The Visarga is said to be pronounced in the chest (*urasya*); the three or five sibilants in their respective places.

* Lectures on the Science of Language, Second Series, p. 145.

6. The semivowels, too, are referred to these five places, and three of them, य *y*, ल *l*, व *v*, can be nasalized, and are then called *Anunâsika*. (यँ, लँ, वँ, or यं, लं, वं, *y̐*, *l̐*, *v̐*.) र *r* cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna**, effort) letters are divided into,

1. Letters formed by complete contact (*sprishṭa*) of the organs: क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ṅ*; च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*; ट *ṭ*, ठ *ṭh*, ड *ḍ*, ढ *ḍh*, ण *ṇ*; त *t*, थ *th*, द *d*, ध *dh*, न *n*; प *p*, फ *ph*, ब *b*, भ *bh*, म *m*. These are called *Sparśa* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.
2. Letters formed by slight contact (*îshat sprishṭa*): य *y*, र *r*, ल *l*, व *v* (not ह *h*). These are called *Antaḥsthâ* (fem.), i.e. intermediate between Sparśas and Ûshmans, which has been freely translated by *semivowel* or *liquid*.
3. Letters formed by slight opening (*îshad-vivṛita*): ⅹ χ, श *ś*, ष *sh*, स *s*, ⅹ φ, ह *h*. These are called *Ûshman* (flatus) in Sanskrit, which may be rendered by *sibilant* or *flatus*.
4. Vowels are said to be formed by complete opening (*vivṛita*)†.

§ 58. A second division, according to quality, is,

1. Surd letters: क *k*, ख *kh*, च *ch*, छ *chh*, ट *ṭ*, ठ *ṭh*, त *t*, थ *th*, प *p*, फ *ph*; ⅹ χ, श *ś*, ष *sh*, स *s*, ⅹ φ, and Visarga : *ḥ*. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters: ग *g*, घ *gh*, ज *j*, झ *jh*, ड *ḍ*, ढ *ḍh*, द *d*, ध *dh*, ब *b*, भ *bh*, ङ *ṅ*, ञ *ñ*, ण *ṇ*, न *n*, म *m*; ह *h*, य *y*, र *r*, ल *l*, व *v*, the Anusvâra ं *ṁ*, and all vowels. In their formation the glottis is closed. They are called *Ghoshavat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahâprâṇa*): ख *kh*, घ *gh*, छ *chh*, झ *jh*, ठ *ṭh*, ढ *ḍh*, थ *th*, ध *dh*, फ *ph*, भ *bh*; ⅹ χ, श *ś*, ष *sh*, स *s*, ⅹ φ; ह *h*; the Visarga : *ḥ* and Anusvâra ं *ṁ*.
2. Unaspirated (*alpaprâṇa*): all the rest.

It will be seen, therefore, that the change of च् *ch* into क् *k* is a change of place, and that the change of च् *ch* into ज् *j* is a change of quality; while in the

* Sanskrit grammarians call this आभ्यंतरः प्रयत्नः *âbhyantaraḥ prayatnaḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from वाह्यः प्रयत्नः *vâhyaḥ prayatnaḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishṭa*, imperfect contact, or *îshadasprishṭa*, slight non-contact, or *îshadvivṛita*, slight opening; to the sibilants *nemasprishṭa*, half-contact, i.e. greater opening than is required for the semivowels, or *vivṛita*, complete opening; while they require for the vowels either *vivṛita*, complete opening, or *asprishṭa*, non-contact. Siddh.-Kaum. vol. I. p. 10. Rig-veda-prâtiś. XIII. 3. In the Atharva-veda-prâtiśâkhya I. 33. we ought to read एकेऽस्पृष्टं *eke 'sprishṭam* instead of एके स्पृष्टं *eke sprishṭam*.

transition of च् *ch* into ग् *g*, or of त् *t* into न् *n*, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

1. *Changes of Place.*

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of final consonants are merely changes of quality; these in the case of Dentals, Anusvâra, and Visarga, being superadded to the changes of place.

§ 62. Final त् *t* before palatals (च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, ञ् *ñ*, श् *ś*) is changed into a palatal. (Pâṇ. VIII. 4, 40.)

Ex. तत् + च = तच्च *tat + cha = tachcha*, and this.

तत् + छिनत्ति = तच्छिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this.

तत् + शृणोति = तच्शृणोति *tat + śriṇoti = tachśriṇoti*, he hears this *

तत् + जायते = तज्जायते *tat + jâyate = tajjâyate*, this is born. The final त् *t* is changed into च् *ch* and then into ज् *j* according to § 66.

In composition, जगत् + जेता = जगज्जेता *jagat + jetâ = jagajjetâ*, conqueror of the world.

The same change would take place before an initial झ् *jh;* and before an initial ञ *ñ*, त् *t* might become either ज् *j* or ञ् *ñ*. (§ 68.)

§ 63. Final न् *n* before ज् *j*, झ् *jh*, ञ् *ñ*, and श् *ś* is changed to palatal ञ् *ñ*.

Ex. तान् + जयति = ताञ्जयति *tân + jayati = tâñjayati*, he conquers them. (Pâṇ. VIII. 4, 40.)

Note—Rules on the changes of final न् *n* before च् *ch*, छ् *chh*, and श् *ś* will be given hereafter. See § 73, 74.

§ 64. Final त् *t* before ट् *ṭ*, ठ् *ṭh*, ड् *ḍ*, ढ् *ḍh*, ण् *ṇ* (not ष् *sh*, Pâṇ. VIII. 4, 43) is changed into a lingual. (Pâṇ. VIII. 4, 41.)

Ex. तत् + डयते = तड्डयते *tat + ḍayate = taḍḍayate*. The final त् *t* is changed into ट् *ṭ* and then into ड् *ḍ* according to § 66.

In composition, तत् + टीका = तट्टीका *tat + ṭîkâ = taṭṭîkâ*, a gloss on this.

एतत् + ठक्कुरः = एतट्ठक्कुरः *etat + ṭhakkuraḥ = etaṭṭhakkuraḥ*, the idol of him.

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* श *ś*, according to § 92, is generally changed to छ *chh*: तच्छृणोति *tachchhriṇoti*.

3. प् *p* before sonants, changed into ब् *b:*

ककुप् + अत्र = ककुबत्र *kakup + atra = kakubatra,* a region there, (inflectional base ककुभ् *kakubh.*)

अप् + घटः = अब्घटः *ap + ghaṭaḥ = abghaṭaḥ,* a water-jar.

अप् + जयः = अब्जयः *ap + jayaḥ = abjayaḥ,* obtaining water.

अप् + मयः = अम्मयः *ap + mayaḥ = ammayaḥ,* watery. (§ 69.)

ककुप् + भिः = ककुब्भिः *kakup + bhiḥ = kakubbhiḥ,* instrum. plur.

4. त् *t* before sonants, changed into द् *d,* except before sonant palatals and linguals, when (according to § 62) it is changed into ज् *j* and ड् *ḍ:*

सरित् + अत्र = सरिदत्र *sarit + atra = saridatra,* the river there.

जगत् + ईशः = जगदीशः *jagat + îśaḥ = jagadîśaḥ,* lord of the world.

महत् + धनुः = महद्धनुः *mahat + dhanuḥ = mahaddhanuḥ,* a large bow.

महत् + भिः = महद्भिः *mahat + bhiḥ = mahadbhiḥ,* instrum. plur.

त् *t* before sonant palatals, changed into ज् *j:* see § 62:

सरित् + जलं = सरिज्जलं *sarit + jalam = sarijjalam,* water of the river.

त् *t* before sonant linguals, changed into ड् *ḍ:* see § 62:

एतत् + डामरः = एतड्डामरः *etat + ḍâmaraḥ = etaḍḍâmaraḥ,* the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final त् *t* before the possessive suffixes मत् *mat,* वत् *vat,* विन् *vin,* वल *vala* is not changed. Ex. विद्युत् + वत् = विद्युत्वत् *vidyut + vat = vidyutvat,* possessed of lightning. Final स् *s* too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेजस् + विन् = तेजस्विन् *tejas + vin = tejasvin,* instead of तेजोविन् *tejovin;* see § 84. 3. ज्योतिस् + मत् = ज्योतिष्मत् *jyotis + mat = jyotishmat,* instead of ज्योतिर्मत् *jyotirmat;* § 84. (Pâṇ. I. 4, 19.)

§ 67. Additional changes take place if the final surds क् *k,* ट् *ṭ,* त् *t,* प् *p* are followed by initial nasals, chiefly न् *n* and म् *m.* The nasals being sonant, they require the change of क् *k,* ट् *ṭ,* त् *t,* and प् *p* into ग् *g,* ड् *ḍ,* द् *d,* and ब् *b;* but these final sonants may be further infected by the nasal character of the initial nasals, and may be written ङ् *ṅ,* ण् *ṇ,* न् *n,* म् *m.* (Pâṇ. VIII. 4, 45.)

Ex. दिक् + नागः = दिग्नागः or दिङ्नागः *dik + nâgaḥ = dignâgaḥ* or *diṅnâgaḥ,* a world-elephant.

मधुलिट् + नर्दति = मधुलिड्नर्दति or मधुलिण्नर्दति *madhuliṭ + nardati = madhuliḍnardati* or *madhuliṇnardati,* the bee hums.

जगत् + नाथः = जगद्नाथः or जगन्नाथः *jagat + nâthaḥ = jagadnâthaḥ* or *jagannâthaḥ,* lord of the world.

अप् + नदी = अब्नदी or अम्नदी *ap + nadî = abnadî* or *amnadî,* water-river.

प्राक् + मुखः = प्राग्मुखः or प्राङ्मुखः *prâk + mukhaḥ = prâgmukhaḥ* or *prâṅmukhaḥ,* facing the east.

भवत् + मतं = भवद्मतं or भवन्मतं *bhavat + matam = bhavadmatam* or *bhavanmatam,* your opinion.

Note—If a word should begin with a guttural, palatal, or lingual *n* (ङ् *ṅ*, ञ् *ñ*, or ण् *ṇ*) then a final त् *t* would change its place or organ at the same time that it became a nasal. It would become ङ् *ṅ*, ञ् *ñ*, or ण् *ṇ*. There are, however, no words in common use beginning with ङ *ṅ*, ञ *ñ*, or ण *ṇ*.

§ 68. Before the suffix मय *maya* and before मात्र *mâtra* the change into the nasal is not optional, but obligatory. (Pâṇ. VIII. 4, 45, vârt.)

Ex. वाक् + मयं = वाङ्मयं *vâk+mayam = vâṅmayam*, consisting of speech.

मधुलिट् + मात्रं = मधुलिण्मात्रं *madhuliṭ+mâtram = madhuliṇmâtram*, merely a bee.

तत् + मात्रं = तन्मात्रं *tat+mâtram = tanmâtram*, element.

Note—Ninety-six is always षण्णवति *shaṇṇavati*, never षड्णवति *shaḍṇavati*.

§ 69. The initial ह् *h*, if brought into immediate contact with a final क् *k* (ग् *g*), ट् *ṭ* (ड् *ḍ*), त् *t* (द् *d*), प् *p* (ब् *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into घ *gh*, ढ *ḍh*, ध *dh*, भ *bh*. (Pâṇ. VIII. 4, 62.)

Ex. धिक् + हस्तिनः = धिग्हस्तिनः or धिग्घस्तिनः *dhik+hastinaḥ=dhighastinaḥ* or *dhigghastinaḥ*, Fie on the elephants!

परिव्राट् + हतः = परिव्राड्हतः or परिव्राड्ढतः *parivrâṭ+hataḥ=parivrâḍhataḥ* or *parivrâḍḍhataḥ*, the mendicant is killed.

तत् + हुतं = तद्हुतं or तद्धुतं *tat+hutam = tadhutam* or *taddhutam*, this is sacrificed.

अप् + हरणं = अब्हरणं or अब्भरणं *ap+haraṇam = abharaṇam* or *abbharaṇam*, water-fetching.

§ 70. त् *t* before ल् *l* is not changed into द् *d*, but into ल् *l*. (Pâṇ. VIII. 4, 60.)

Ex. तत् + लब्धं = तल्लब्धं *tat + labdham = tallabdham*, this is taken.

बृहत् + ललाटं = बृहल्ललाटं *bṛihat + lalâṭam = bṛihallalâṭam*, a large forehead.

§ 71. Final न् *n* before ल् *l* is changed into ल् *l*; but this ल् *l* is pronounced through the nose, and is written with the Anusvâra dot over it. It is usual in this case to write the Anusvâra as a half-moon, called *Ardha-chandra*.

Ex. महान् + लाभः = महाँल्लाभः *mahân + lâbhaḥ = mahâl̐ lâbhaḥ*, large gain.

§ 72. Final ङ् *ṅ*, ण् *ṇ*, and न् *n*, preceded by a short vowel and followed by any vowel, are doubled. (Pâṇ. VIII. 3, 32.)

Ex. धावन् + अश्वः = धावन्नश्वः *dhâvan + aśvaḥ = dhâvannaśvaḥ*, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्ङास्ते *pratyaṅ + âste = pratyaṅṅâste*, he sits turned toward the west.

सुगण् + आस्ते = सुगण्णास्ते *sugaṇ + âste = sugaṇṇâste*, he sits counting well*.

If ङ् *ṅ*, ण् *ṇ*, and न् *n* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आह्वयस्व *kavîn + âhvayasva*, call the poets.

* Technical terms like उणादि *uṇâdi*, a list of suffixes beginning with *uṇ*, or तिङन्त *tiṅanta*, words ending in *tiṅ*, are exempt from this rule. See also Wilkins, Sanskrita Grammar, § 30.

§ 73. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, फ् *ph*, remains unchanged.
Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of श् *ś*.
Final न् *n* before ट् *ṭ*, ठ् *ṭh*, requires the intercession of ष् *sh*.
Final न् *n* before त् *t*, थ् *th*, requires the intercession of स् *s*. (Pâṇ. VIII. 3, 7.)

Before these inserted sibilants the original न् *n* is changed to Anusvâra.

Ex. हसन् + चकार = हसंश्चकार *hasan + chakâra = hasaṁśchakâra*, he did it laughing.

धावन् + छागः = धावंश्छागः *dhâvan + chhâgaḥ = dhâvaṁśchhâgaḥ*, a running goat.

चलन् + टिट्टिभः = चलंष्टिट्टिभः *chalan + ṭiṭṭibhaḥ = chalaṁshṭiṭṭibhaḥ*, a moving ṭiṭṭibha-bird.

महान् + ठक्कुरः = महांष्ठक्कुरः *mahân + ṭhakkuraḥ = mahâṁshṭhakkuraḥ*, a great idol.

पतन् + तरुः = पतंस्तरुः *patan + taruḥ = pataṁstaruḥ*, a falling tree.

Note—प्रशाम् *praśâm*, quiet, forms the nom. प्रशान् *praśân*; but this final न् *n*, being the representation of an original म् *m*, is not allowed before च् *ch*, छ् *chh*, ट् *ṭ*, ठ् *ṭh*, त् *t*, थ् *th* to take a sibilant. Ex. प्रशान् + चिनोति = प्रशाञ्चिनोति *praśân + chinoti = praśâñchinoti*; not प्रशांश्चिनोति *praśâṁśchinoti*. (Pâṇ. VIII. 3, 7.)

§ 74. Final ङ् *ṅ* and ण् *ṇ* may be followed by initial श् *ś*, ष् *sh*, स् *s* without causing any change; but it is optional to add a क् *k* after the ङ् *ṅ* and a ट् *ṭ* after the ण् *ṇ*. Thus ङ्श *ṅśa* becomes ङ्क्श *ṅkśa* (or ङ्क्छ *ṅkchha*, § 92); ङ्ष *ṅsha* becomes ङ्क्ष *ṅksha*; ङ्स *ṅsa* becomes ङ्क्स *ṅksa*; ण्श *ṇśa* becomes ण्ट्श *ṇṭśa* (or ण्ट्छ *ṇṭchha*); ण्ष *ṇsha* becomes ण्ट्ष *ṇṭsha*; ण्स *ṇsa* becomes ण्ट्स *ṇṭsa*. (Pâṇ. VIII. 3, 28.)

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्क्शेते (or प्राङ्क्छेते) *prâṅ + śete = prâṅśete* or *prâṅkśete* (or *prâṅkchhete*).

सुगण् + सरति = सुगण्सरति or सुगण्ट्सरति *sugaṇ + sarati = sugaṇsarati* or *sugaṇṭsarati*.

§ 75. The same rule applies to final न् *n* before श् *ś* and स् *s*, but not before ष् *sh*, where it remains unchanged. Before श् *ś* it is first changed into palatal ञ् *ñ** (§ 63); and ञ्श् *ñś* may again be changed to ञ्च्श् *ñchś*, ञ्च्छ् *ñchchh* (§ 72, 92), or ञ्छ् *ñchh*. Before स् *s*, न् *n* may remain unchanged, or न्स् *ns* may be changed into न्त्स् *nts*. (Pâṇ. VIII. 3, 30.)

Ex. तान् + षट् = तान्षट् *tân + shaṭ = tânshaṭ*, those six.

तान् + शार्दूलान् = ताञ्शार्दूलान् or ताञ्च्शार्दूलान् or ताञ्च्छार्दूलान् or ताञ्छार्दूलान् *tân + śârdûlân = tâñśârdûlân* or *tâñchśârdûlân* or *tâñchchhârdûlân* or *tâñchhârdûlân*, those tigers. (Pâṇ. VIII. 3, 31.)

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* To allow न् *n* to remain unchanged before श् *ś* was a mere misprint in Benfey's large grammar, and has long been corrected by that scholar.

तान् + सहते = तान्सहते or तान्त्सहते *tân + sahate = tânsahate* or *tântsahate*, he bears them.

हिन् (हिंस्) + सु = हिन्सु or हिन्त्सु *hin* (*hiṁs*) + *su = hinsu* or *hintsu*, among enemies. (The base हिंस् *hiṁs*, before the सु *su* of the loc. plur., is treated as a Pada.) See § 53, 55.

§ 76. A final ट् *ṭ* before स् *s* must remain unchanged, and त् *t* may be inserted.

Ex. षट् + सरितः = षट्सरितः or षट्त्सरितः *shaṭ + saritaḥ = shaṭsaritaḥ* or *shaṭtsaritaḥ*, six rivers. (Pâṇ. VIII. 4, 42; 3, 29.)

Anusvâra and Final म् m.

§ 77. म् *m* at the end of words remains unchanged if followed by any initial vowel.

Ex. किम् + अत्र *kim + atra* = किमत्र *kimatra*, What is there?

Before consonants it may, without exception, be changed to Anusvâra. (Pâṇ. VIII. 3, 23.)

This is the general rule. The exceptions are simply optional (Pâṇ. VIII. 4, 59), viz.

Before क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ङ् *ṅ*, the final म् *m* or Anusvâra may be changed into ङ् *ṅ*.

Before च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, ञ् *ñ*, to ञ् *ñ*.

Before ट् *ṭ*, ठ् *ṭh*, ड् *ḍ*, ढ् *ḍh*, ण् *ṇ*, to ण् *ṇ*.

Before त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, to न् *n*.

Before प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, to म् *m*.

Before य् *y*, ल् *l*, व् *v*, to यँ् *y̐*, लँ् *l̐*, वँ् *v̐*. See § 56. 6.

Hence it follows that final म् m *may* be changed into Anusvâra before all consonants, and *must* be so changed only before श् *ś*, ष् *sh*, स् *s*, ह् *h*, and र् *r*, i. e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvâra into ङ् *ṅ*, ञ् *ñ*, ण् *ṇ*, न् *n*, म् *m*. We should then be spared a number of compound letters which are troublesome both in writing and printing; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial sonant palatals, linguals, and dentals. Thus if तां जयति *tâṁ jayati*, he conquers her, is written ताञ्जयति *tâñ jayati*, it may be taken for तान् जयति *tân jayati*, he conquers them, which, according to § 63, must be changed into ताञ्जयति *tâñ jayati*. In the same manner तान्दमयति *tân damayati* may be either तान् दमयति *tân damayati*, he tames them, or ताम् दमयति *tâm damayati*, he tames her. All this uncertainty is at once removed if final म् *m* is always changed into Anusvâra, whatever be the initial consonant of the following word.

Ex. किम् + करोषि = किं करोषि (or किङ्करोषि) *kim + karoshi = kiṁ karoshi* (or *kiṅ karoshi*), What doest thou?

शत्रुम् + जहि = शत्रुं जहि (or शत्रुञ्जहि) *śatrum + jahi = śatruṁ jahi* (or *śatruñ jahi*), kill the enemy.

नदीम् + तरति = नदीं तरति (or नदीन्तरति) *nadîm* + *tarati* = *nadîṁ tarati* (or *nadîn tarati*), he crosses the river.

गुरुम् + नमति = गुरुं नमति (or गुरुन्नमति) *gurum* + *namati* = *guruṁ namati* (or *gurun namati*), he salutes the teacher.

किम् + फलं = किं फलं (or किम्फलं) *kim* + *phalam* = *kiṁ phalum* (or *kim phalam*), What is the use?

शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रम्मीमांसते) *śâstram* + *mîmâṁsate* = *śâstraṁ mîmâṁsate* (or *śâstram mîmâṁsate*), he studies the book.

Before य् *y*, ल् *l*, व् *v*:

सत्वरम् + याति = सत्वरं याति (or सत्वरय्ँयाति) *satvaram* + *yâti* = *satvaraṁ yâti* (or *satvaray̐ yâti*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्याल्ँलभते) *vidyâm* + *labhate* = *vidyâṁ labhate* (or *vidyâl̐ labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तव्ँवेद) *tam* + *veda* = *taṁ veda* (or *tav̐ veda*), I know him.

Before र् *r*, श् *ś*, ष् *sh*, स् *s*, ह् *h*:

करुणम् + रोदिति = करुणं रोदिति *karuṇam* + *roditi* = *karunaṁ roditi*, he cries piteously.

शय्यायाम् + शेते = शय्यायां शेते *śayyâyâm* + *śete* = *śayyâyâṁ śete*, he lies on the couch.

मोक्षम् + सेवेत = मोक्षं सेवेत *moksham* + *seveta* = *mokshaṁ seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram* + *hasati* = *madhuraṁ hasati*, he laughs sweetly.

§ 78. म् *m* at the end of a word *in pausâ*, i. e. at the end of a sentence, is pronounced as *m*, not as Anusvâra. It may be written, however, for the sake of brevity, with the simple dot (§ 8, note), and it is so written throughout in this grammar. Ex. एवं *evaṁ*, thus, (or एवम् *evam*.)

§ 79. Final म् *m* before ह् *h*, if ह् *h* be immediately followed by न् *n*, म् *m*, य् *y*, ल् *l*, व् *v*, may be treated as if it were immediately followed by these letters (Pâṇ. VIII. 3, 26; 27). See, however, § 77.

Ex. किम् + ह्नुते = किं ह्नुते or किन्ह्नुते *kim* + *hnute* = *kiṁ hnute* or *kin hnute*, What does he hide?

किम् + ह्यः = किं ह्यः or किय्ँह्यः *kim* + *hyaḥ* = *kiṁ hyaḥ* or *kiy̐ hyaḥ*, What about yesterday?

किम् + ह्मलयति = किं ह्मलयति or किम्ह्मलयति *kim* + *hmalayati* = *kiṁ hmalayati* or *kimhmalayati*, What does he move?

§ 80. If कृ *kṛi* is preceded by the preposition सम् *sam*, an स् *s* is inserted, and म् *m* changed to Anusvâra. (Pâṇ. VI. 1, 137; VIII. 3, 2–5.)

Ex. सम् + कृतः = संस्कृतः *sam* + *kṛitaḥ* = *saṁskṛitaḥ*, hallowed.

§ 81. In सम्राज् *samrâj*, nom. सम्राट् *samrâṭ*, king, म् *m* is never changed. (Pâṇ. VIII. 3, 25.)

Visarga and Final स् s *and* र् r.

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind:

1. That there are really five sibilants, and not three; that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.
2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the र् *r*.

§ 83. The only sibilant which can be final *in pausâ* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs, provided there is a sibilant.

It should be observed, however, that the guttural and labial sibilants are now written by : *ḥ*, and that the same sign may also be used instead of any sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally तत ᳵ कामः) *tataḥ* + *kâmaḥ* = *tataḥ kâmaḥ* (originally *tata*χ *kâmaḥ*), hence love.

पूर्णः + चंद्रः = पूर्णश्चंद्रः *pûrṇaḥ* + *chandraḥ* = *pûrṇaś chandraḥ*, the full moon.

तरोः + छाया = तरोश्छाया *taroḥ* + *chhâyâ* = *taroś chhâyâ*, the shade of the tree.

भीतः + टलति = भीतष्टलति *bhîtaḥ* + *ṭalati* = *bhîtashṭalati*, the frightened man is disturbed.

भग्नः + ठक्कुरः = भग्नष्ठक्कुरः *bhagnaḥ* + *ṭhakkuraḥ* = *bhagnashṭhakkuraḥ*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyâḥ* + *tîram* = *nadyâstîram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्या ᳶ पारं) *nadyâḥ* + *pâram* = *nadyâḥ pâram* (originally *nadyâ*φ*pâram*), the opposite shore of a river.

Visarga before sibilants (Pâṇ. VIII. 3, 36):

सुप्तः + शिशुः = सुप्तश्शिशुः or सुप्तः शिशुः *suptaḥ* + *śiśuḥ* = *suptaś śiśuḥ* or *suptaḥ śiśuḥ*, the child sleeps.

भागः + षोडशः = भागष्षोडशः or भागः षोडशः *bhâgaḥ* + *shoḍaśaḥ* = *bhâgash shoḍaśaḥ* or *bhâgaḥ shoḍaśaḥ*, a sixteenth part.

प्रथमः + सर्गः = प्रथमस्सर्गः or प्रथमः सर्गः *prathamaḥ* + *sargaḥ* = *prathamas-sargaḥ* or *prathamaḥ sargaḥ*, the first section.

Note 1—If Visarga is followed by an initial त्स् *ts*, it is not changed into dental स् *s*, but remains Visarga, as if followed by स् *s*. (Pâṇ. VIII. 3, 35.)

Ex. शठः + त्सरति = शठः त्सरति *śaṭhaḥ+tsarati = śaṭhaḥ tsarati*, a wicked man cheats.
कः + त्सरुः = कः त्सरुः *kaḥ+tsaruḥ = kaḥ tsaruḥ*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pâṇ. VIII. 3, 36, vârt.)

Ex. देवाः + स्थ = देवाः स्थ or देवा स्थ *devâḥ+stha = devâḥ stha* or *devâ stha*, you are gods; (also देवास्स्थ *devâs stha.*)
हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ+sphurati = hariḥ sphurati* or *hari sphurati*, Hari appears; (also हरिस्स्फुरति *haris sphurati.*)

Note 3—If nouns ending in इस् *is* or उस् *us*, like हविः *haviḥ* or धनुः *dhanuḥ*, are followed by words beginning with क् *k*, ख् *kh*, प् *p*, फ् *ph*, and are governed by these words, ष् *sh* may be substituted for final Visarga. सर्पिष्पिबति or सर्पिः पिबति *sarpishpibati* or *sarpiḥ pibati*, he drinks ghee; but तिष्ठतु सर्पिः पिब त्वमुदकं *tishṭhatu sarpiḥ, piba tvam udakam*, let the ghee stand, drink thou water. (Pâṇ. VIII. 3, 44.)

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the *general* rule is that it be changed into र् *r*. (See, however, § 86.) This rule admits, however, of the following exceptions:

1. If the Visarga is preceded by आ *â*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by अ *a*, and followed by any vowel except अ *a*, the Visarga is dropt.
3. If the Visarga is preceded by अ *a*, and followed by a sonant consonant, the Visarga is dropt, and the अ *a* changed to ओ *o*.
4. If the Visarga is preceded by अ *a*, and followed by अ *a*, the Visarga is dropt, अ *a* changed into ओ *o*, after which, according to § 41, the initial अ *a* must be elided. The sign of the elision is ऽ, called *Avagraha*.

Examples of the general rule:

कविः + अयं = कविरयं *kaviḥ + ayam = kavirayam*, this poet.
रविः + उदेति = रविरुदेति *raviḥ + udeti = ravir udeti*, the sun rises.
गौः + गच्छति = गौर्गच्छति *gauḥ + gachchhati = gaur gachchhati*, the ox walks.
विष्णुः + जयति = विष्णुर्जयति *vishṇuḥ + jayati = vishṇur jayati*, Vishṇu is victorious.
पशोः + बंधः = पशोर्बंधः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.
मुहुः + मुहुः = मुहुर्मुहुः *muhuḥ + muhuḥ = muhurmuhuḥ*, gradually.
वायुः + वाति = वायुर्वाति *vâyuḥ + vâti = vâyur vâti*, the wind blows.
शिशुः + हसति = शिशुर्हसति *śiśuḥ + hasati = śiśur hasati*, the child laughs.
निः + धनः = निर्धनः *niḥ + dhanaḥ = nirdhanaḥ*, without wealth.
दुः + नीतिः = दुर्णीतिः *duḥ + nîtiḥ = durṇîtiḥ*, of bad manners.
ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.

follows all the rules affecting the Visarga except the exceptional rules § 84. 2, 3, 4; i.e. if preceded by अ *a*, and followed by any sonant letter, vowel or consonant, the र् *r* is retained.

Ex. पुनः + अपि = पुनरपि *punaḥ + api = punarapi*, even again.
प्रातः + एव = प्रातरेव *prâtaḥ + eva = prâtareva*, very early.
भ्रातः + देहि = भ्रातर्देहि *bhrâtaḥ + dehi = bhrâtar dehi*, Brother, give!

§ 86. No र् *r* can ever be followed by another र् *r* (Pâṇ. VIII. 3, 14). Hence final Visarga, whether etymologically स् *s* or र् *r*, if followed by initial र् *r*, and therefore by § 84 changed to र् *r*, is dropt, and its preceding vowel lengthened. (Pâṇ. VI. 3, 111.)

Ex. विधुः + राजते = विधू राजते *vidhuḥ + râjate = vidhû râjate*, the moon shines.
भ्रातः + रक्ष = भ्राता रक्ष *bhrâtaḥ + raksha = bhrâtâ raksha*, Brother, protect!
पुनः + रोगी = पुना रोगी *punaḥ + rogî = punâ rogî*, ill again.

These are the general rules on the Sandhi of final Visarga, स् *s* and र् *r*. The following rules refer to a few exceptional cases.

§ 87. The two pronouns सः *saḥ* and एषः *eshaḥ*, this, become स *sa* and एष *esha* before consonants and vowels, except before short अ *a* and at the end of a sentence. (Pâṇ. VI. 1, 132.)

Ex. सः + ददाति = स ददाति *saḥ + dadâti = sa dadâti*, he gives.
सः इंद्रः = स इंद्रः *saḥ indraḥ = sa indraḥ*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *saḥ + abhavat = so 'bhavat*, he was.
मृतः सः *mṛitaḥ saḥ*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus स एष *sa esha* becomes occasionally सैष *saisha*, he, this person. स इंद्रः *sa indraḥ* appears as सेंद्रः *sendraḥ*. (Pâṇ. VI. 1, 134.)

The pronoun स्यः *syaḥ*, he, follows the same rule optionally in poetry. (Pâṇ. VI. 1, 133.)

§ 88. भोः *bhoḥ*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants. (Pâṇ. VIII. 3, 22.)

Ex. भोः + ईशान = भो ईशान *bhoḥ + îśâna = bho îśâna*, Oh lord!
भोः + देवाः = भो देवाः *bhoḥ + devâḥ = bho devâḥ*, Oh gods!

The same applies to the interjections भगोः *bhagoḥ* and अघोः *aghoḥ*, really irregular vocatives of भगवत् *bhagavat*, God, and अघवत् *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. *Nouns in* अस् as, इस् is, उस् us, *forming the first part of a Compound.*

1. Before derivatives of कृ *kri*, to do (e.g. कर *kara*, कार *kâra*), before derivatives of कम् *kam*, to desire (e.g. कांत *kânta*, काम *kâma*), before कंस *kaṁsa*, goblet, कुंभ *kumbha*, jar, पात्र *pâtra*, vessel, कुशा *kuśâ*, counter, board, कर्णी *karṇî*, ear, the final Visarga of bases in अस् *as* is changed to स् *s*. (Pâṇ. VIII. 3, 46.)

Ex. श्रेयः + करः = श्रेयस्करः *śreyaḥ+karaḥ = śreyaskaraḥ*, making happy.
अहः + करः = अहस्करः *ahaḥ+karaḥ = ahaskaraḥ*, sun.
अयः + कुंभः = अयस्कुंभः *ayaḥ+kumbhaḥ = ayaskumbhaḥ*, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pâṇ. VIII. 3, 47.)

Ex. अधः + पदं = अधस्पदं *adhaḥ+padam = adhaspadam*, below the foot.
दिवः + पतिः = दिवस्पतिः *divaḥ+patiḥ = divaspatiḥ*, lord of heaven.
वाचः + पतिः = वाचस्पतिः *vâchaḥ+patiḥ = vâchaspatiḥ*, lord of speech.
भाः + करः = भास्करः *bhâḥ+karaḥ = bhâskaraḥ*, sun, &c.

2. Nouns in इस् *is* and उस् *us*, such as हविः *haviḥ*, धनुः *dhanuḥ*, &c., before words beginning with क् *k*, ख् *kh*, प् *p*, and फ् *ph*, always take ष् *sh*. (Pâṇ. VIII. 3, 45.)

Ex. सर्पिः + पानं = सर्पिष्पानं *sarpiḥ+pânam = sarpishpânam*, ghee-drinking.
आयुः + कामः = आयुष्कामः *âyuḥ+kâmaḥ = âyushkâmaḥ*, fond of life.

Note—भ्रातुष्पुत्रः *bhrâtushputraḥ*, nephew, is used instead of भ्रातुः पुत्रः *bhrâtuḥ putraḥ*, the son of the brother.

II. *Words in* अस् as, इस् is, उस् us, *treated as Prepositions.*

1. The words नमः *namaḥ*, पुरः *puraḥ*, तिरः *tiraḥ*, if compounded prepositionally with कृ *kri*, change Visarga into स् *s*. (Pâṇ. VIII. 3, 40.)

Ex. नमः + कारः = नमस्कारः *namaḥ+kâraḥ = namaskâraḥ*, adoration; (but नमः कृत्वा *namaḥ kritvâ*, having performed adoration.)
पुरः + कृत्य = पुरस्कृत्य *puraḥ+kritya = puraskritya*, having preferred.
तिरः + कारी = तिरस्कारी *tiraḥ+kârî = tiraskârî*, despising. In तिरः *tiraḥ* the change is considered optional. (Pâṇ. VIII. 3, 42.)

2. The words निः *niḥ*, दुः *duḥ*, वहिः *vahiḥ*, आविः *âviḥ*, प्रादुः *prâduḥ*, चतुः *chatuḥ*, if compounded with words beginning with क् *k*, ख् *kh*, प् *p* or फ् *ph*, take ष् *sh* instead of final Visarga. (Pâṇ. VIII. 3, 41.)

Ex. निः + कामः = निष्कामः *niḥ+kâmaḥ = nishkâmaḥ*, loveless.
निः + फलः = निष्फलः *niḥ+phalaḥ = nishphalaḥ*, fruitless.
आविः + कृतं = आविष्कृतं *âviḥ+kritam = âvishkritam*, made manifest.
दुः + कृतं = दुष्कृतं *duḥ+kritam = dushkritam*, badly done, criminal.
चतुः + कोणं = चतुष्कोणं *chatuḥ+koṇam = chatushkoṇam*, square.

III. *Nouns in* अस् as, इस् is, उस् us, *before certain Taddhita Suffixes.*

1. Before the Taddhita suffixes मत् *mat*, वत् *vat*, विन् *vin*, and वल *vala*, the final स् *s* appears as स् *s* or ष् *sh* (§ 100).

Ex. तेजः + विन् = तेजस्विन् *tejaḥ+vin = tejasvin*, with splendour.
ज्योतिः + मत् = ज्योतिष्मत् *jyotiḥ+mat = jyotishmat*, with light.
रजः + वल = रजस्वल *rajaḥ+vala = rajasvala*, a buffalo.

2. Before Taddhita suffixes beginning with त् *t*, the स् *s*, preceded by इ *i* or उ *u*, is changed into ष् *sh*, after which the त् *t* becomes ट् *ṭ*.

Ex. अर्चिः + त्वं = अर्चिष्ट्वं *archiḥ+tvam=archishṭvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuḥ+tayam=chatushṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश *pâśa*, कल्प *kalpa*, क *ka*, and in composition with the verb काम्यति *kâmyati*, nouns in अस् *as* retain their final स् *s*, while nouns in इस् *is* and उस् *us* change it into ष् *sh* (§ 100). (Pâṇ. VIII. 3, 39.)

Ex. पयः + पाशं = पयस्पाशं *payaḥ+pâśam=payaspâśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payaḥ+kalpam=payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśaḥ+kaḥ=yaśaskaḥ*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśaḥ+kâmyati=yaśaskâmyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ+pâśam=sarpishpâśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ+kalpam=sarpishkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuḥ+kaḥ=dhanushkaḥ*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuḥ+kâmyati=dhanushkâmyati*, he desires a bow.

§ 90. Nouns ending in radical र् *r* (§ 85) retain the र् *r* before the सु *su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वार् + सु = वार्षु *vâr + su = vârshu*, in the waters.

गिर् + पतिः = गीर्पतिः *gir + patiḥ = gîrpatiḥ*, lord of speech.

In compounds, however, like गीर्पतिः *gîrpatiḥ*, the optional use of Visarga is sanctioned (Pâṇ. VIII. 2, 70, vârt.), and we meet with गीःपतिः *gîḥpatiḥ*, धूःपतिः *dhûḥpatiḥ*, and धूर्पतिः *dhûrpatiḥ*; स्वःपतिः *svaḥpatiḥ* and स्वर्पतिः *svarpatiḥ*, lord of heaven; अहःपतिः *ahaḥpatiḥ* and अहर्पतिः *aharpatiḥ*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् *r* is treated like स् *s* before the Pada-terminations, and in composition before words beginning with र् *r*: hence अहः + भिः = अहोभिः *ahaḥ+bhiḥ=ahobhiḥ*; अहः + सु = अहःसु *ahaḥ+su=ahaḥsu*; अहः + रात्रः = अहोरात्रः *ahaḥ+râtraḥ=ahorâtraḥ*, day and night. (Pâṇ. VIII. 2, 68, vârt.)

§ 91. छ *chh* at the beginning of a word, after a final short vowel, and after the particles आ *â* and मा *mâ*, is changed to च्छ *chchh*.

Ex. तव + छाया = तव च्छाया *tava + chhâyâ = tava chchhâyâ*, thy shade.

मा + छिदत् = मा च्छिदत् *mâ + chhidat = mâ chchhidat*, let him not cut.

आ + छादयति = आच्छादयति *â + chhâdayati = âchchhâdayati*, he covers.

After any other long vowels, this change is optional.

बदरीछाया or बदरीच्छाया *badarîchhâyâ* or *badarîchchhâyâ*, shade of Badarîs.

In the body of a word, the change of छ *chh* into च्छ *chchh* is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. म्लेच्छः *mlechchhaḥ*, a barbarian. (Pâṇ. VI. 1, 73–76.)

§ 92. Initial श् *ś*, not followed by a hard consonant, may be changed into छ् *chh*, if the final letter of the preceding word is a hard consonant or ञ् *ñ* (for न् *n*). (Pâṇ. VIII. 4, 63.)

Ex. वाक् + शतं = वाक्शतं or वाक्छतं *vâk* + *śatam* = *vâkśatam* or *vâkchhatam*, a hundred speeches.

परिव्राट् + शेते = परिव्राट् शेते or परिव्राट्छेते *parivrâṭ* + *śete* = *parivrâṭ śete* or *parivrâṭ chhete*, the beggar lies down.

महत् + शकटं = महच्शकटं or महच्छकटं *mahat* + *śakaṭam* = *mahach śakaṭam* or *mahach chhakaṭam*, a great car.

तत् + श्लोकेन = तच्छ्लोकेन *tat* + *ślokena* = *tachchhlokena*, by that verse.

धावन् + शशः = धावञ्शशः or धावञ्छशः *dhâvan* + *śaśaḥ* = *dhâvañ śaśaḥ* or *dhâvañ chhaśaḥ*, a running hare.

अप् + शब्दः = अप्शब्दः or अप्छब्दः *ap* + *śabdaḥ* = *ap śabdaḥ* or *apchhabdaḥ*, the sound of water.

§ 93. If ह् *h*, घ् *gh*, ढ् *ḍh*, ध् *dh*, or भ् *bh* stand at the end of a syllable which begins with ग् *g*, ड् *ḍ*, द् *d*, or ब् *b*, and lose their aspiration as final or otherwise, the initial consonants ग् *g*, ड् *ḍ*, द् *d*, or ब् *b* are changed into घ् *gh*, ढ् *ḍh*, ध् *dh*, भ् *bh*.

Ex. दुह् *duh*, a milker, becomes धुक् *dhuk*.

विश्वगुध् *viśvagudh*, all attracting, becomes विश्वघुत् *viśvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

§ 94. Table showing the [illegible]n of Final [illegible]ith Initial Cons[illegible]nts.

FINAL.		1 IN PAUSÂ.	2 Ă Â &c.	3 K	4 KH	5 G	6 GH	7 Ṅ	8 CH	9 CHH	10 J	11 JH	12 Ñ	13 Ṭ	14 ṬH	15 Ḍ	16 ḌH	17 Ṇ
I.	K	k (g)	ga gâ	..	..	gg	ggh	gṅ ṅṅ	..	..	gj	gjh	gñ ññ	..	..	gḍ	gḍh	gṇ ṇṇ
II.	Ṅ	..	◡ṅṅa ^ṅâ	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III.	Ṭ	ṭ (ḍ)	ḍa ḍâ	..	..	ḍg	ḍgh	ḍṅ ṇṅ	..	..	ḍj	ḍjh	ḍñ ṇñ	..	..	ḍḍ	ḍḍh	ḍṇ ṇṇ
IV.	Ṇ	..	◡ṇṇa ^ṇâ	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V.	T	t (d)	da dâ	..	..	dg	dgh	dṅ nṅ	chch	chchh	jj	jjh	jñ ññ	ṭṭ	ṭṭh	ḍḍ	ḍḍh	ḍṇ ṇṇ
VI.	N	..	◡nna ^nâ	..	..	..	..	..	m̐śch	m̐śchh	ñj	ñjh	ññ	m̐shṭ	m̐shṭh	ṇḍ	ṇḍh	ṇṇ
VII.	P	p (b)	ba bâ	..	..	bg	bgh	bṅ mṅ	..	..	bj	bjh	bñ mñ	..	..	bḍ	bḍh	bṇ mṇ
VIII.	M	m (ṁ)	.. ..	ṁk (ṅk)	ṁkh (ṅkh)	ṁg (ṅg)	ṁgh (ṅgh)	ṁṅ (ṅṅ)	ṁch (ñch)	ṁchh (ñchh)	ṁj (ñj)	ṁjh (ñjh)	ṁñ (ññ)	ṁṭ (ṇṭ)	ṁṭh (ṇṭh)	ṁḍ (ṇḍ)	ṁḍh (ṇḍh)	ṁṇ (ṇṇ)
IX a. exc. ĂḤ and ÂḤ	Ḥ and R	ḥ	ra râ	χ k ḥ k	χ kh ḥkh	rg	rgh	rṅ	śch	śchh	rj	rjh	rñ	shṭ	shṭh	rḍ	rḍh	rṇ
IX b.	ÂḤ ĂḤ (not ĂR)	id. id.	â a â â o' a â	id. id.	id. id.	â g o g	â gh o gh	â ṅ o ṅ	id. id.	id. id.	â j o j	â jh o jh	â ñ o ñ	id. id.	id. id.	â ḍ o ḍ	â ḍh o ḍh	â ṇ o ṇ

FINAL.		18 T	19 TH	20 D	21 DH	22 N	23	24 PH	25 B	26 BH	27 M	28 Y	29 R	30 L	31	32 Ś	33 SH	34 S	35 H
I.	K	..	..	gd	gdh	gn ṅn	..	..	gb	gbh	gm ṅm	gy	gr	gl	gv	kś kchh	..	..	g-h ggh
II.	Ṅ	..	..	..	..	..	..	..	..	..	..	..	..	..	..	ṅś ṅkś ṅkchh	ṅsh ṅksh	ṅs ṅks	..
III.	Ṭ	..	..	ḍd	ḍdh	ḍn ṇn	..	..	ḍb	ḍbh	ḍm ṇm	ḍy	ḍr	ḍl	ḍv	ṭś ṭchh	..	ṭs ṭts	ḍ-h ḍḍh
IV.	Ṇ	..	..	..	..	..	..	..	..	..	..	..	..	..	..	ṇś ṇṭś ṇṭchh	ṇsh ṇṭsh	ṇs ṇṭs	..
V.	T	..	..	dd	ddh	dn nn	..	..	db	dbh	dm nm	dy	dr	ll	dv	(chś) chchh	..	..	d-h ddh
VI.	N	m̐st	m̐sth	..	..	..	..	..	..	..	..	..	..	l̐l	..	ñś ñchś ñchchh ñchh	..	ns nts	..
VII.	P	..	..	bd	bdh	bn mn	..	..	bb	bbh	bm mm	by	br	bl	bv	pś pchh	..	..	b-h bbh
VIII.	M	ṁt (nt)	ṁth (nth)	ṁd (nd)	ṁdh (ndh)	ṁn (nn)	ṁp (mp)	ṁph (mph)	ṁb (mb)	ṁbh (mbh)	ṁm (mm)	m̐y ỹy	m̐r	m̐l l̐l	m̐v ṽv	m̐ś	m̐sh	m̐s	m̐h
IX a. exc. ĂḤ and ÂḤ	Ḥ and R	st	sth	rd	rdh	rn	φ p ḥ p	φ ph ḥ ph	rb	rbh	rm	ry	°r	rl	rv	śś ḥś	shsh ḥsh	ss ḥs	rh
IX b.	ÂḤ ĂḤ (not ĂR)	id. id.	id. id.	â d o d	â dh o dh	â n on	id. id.	id. id.	â b o b	â bh o bh	â m o m	â y o y	â r o r	â l o l	â v o v	id. id.	id. id.	id. id.	â h o h

Table showing the Combination of Final with Initial Consonants.

	FINAL.	1 IN PAUSÂ.	2 अ	आ &c.	3 क	4 ख	5 ग	6 घ	7 ङ	8 च	9 छ	10 ज	11 झ	12 ञ	13 ट	14 ठ	15 ड	16 ढ	17 ण
I.	क्	क् (ग्)	ग	गा	.		ग्ग	ग्घ	{ग्ङ ङ्ङ}	..		ग्ज	ग्झ	{ग्ञ ङ्ञ}	.		ग्ड	ग्ढ	{ग्ण ङ्ण}
II.	ङ्	...	˘ङ्ङ	^ङा	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
III.	ट्	ट् (ड्)	ड	डा	...	...	ड्ग	ड्घ	{ड्ङ ण्ङ}	...	...	ड्ज	ड्झ	{ड्ञ ण्ञ}	...	...	ड्ड	ड्ढ	{ड्ण ण्ण}
IV.	ण्	...	˘ण्ण	^णा	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
V.	त्	त् (द्)	द	दा			द्ग	द्घ	{द्ङ न्ङ}	च्च	च्छ	ज्ज	ज्झ	{ज्ञ ञ्ञ}	ट्ट	ट्ठ	ड्ड	ड्ढ	{ड्ण ण्ण}
VI.	न्	...	˘न्न	^ना	...	...	...	...	...	ᵕंश्च	ᵕंश्छ	ञ्ज	ञ्झ	ञ्ञ	ᵕंष्ट	ᵕंष्ठ	ण्ड	ण्ढ	ण्ण
VII.	प्	प् (ब्)	ब	बा	...	...	ब्ग	ब्घ	{ब्ङ म्ङ}	...	...	ब्ज	ब्झ	{ब्ञ म्ञ}	...	...	ब्ड	ब्ढ	{ब्ण म्ण}
VIII.	म्	म् (ं)	...	...	ंक (ङ्क)	ंख (ङ्ख)	ंग (ङ्ग)	ंघ (ङ्घ)	ंङ (ङ्ङ)	ंच (ञ्च)	ंछ (ञ्छ)	ंज (ञ्ज)	ंझ (ञ्झ)	ंञ (ञ्ञ)	ंट (ण्ट)	ंठ (ण्ठ)	ंड (ण्ड)	ंढ (ण्ढ)	ंण (ण्ण)
IX *a.*	ः and र्, exc. अः and आः	ः	र	रा	+क ः क	+ख ः ख	र्ग	र्घ	र्ङ	श्च	श्छ	र्ज	र्झ	र्ञ	ष्ट	ष्ठ	र्ड	र्ढ	र्ण
IX *b.*	आः अः (not अर्)	id. id.	आ अ ओ ऽ	आ आ अ आ	id. id.	id. id.	आ ग ओ ग	आ घ ओ घ	आ ङ ओ ङ	id. id.	id. id.	आ ज ओ ज	आ झ ओ झ	आ ञ ओ ञ	id. id.	id. id.	आ ड ओ ड	आ ढ ओ ढ	आ ण ओ ण

Note—I. The sign ... means that no change takes place in the initial or final letter. II. The sign ˘, before a letter, indicates that it is preceded by a short: the sign ^, that it is preceded by a long vowel: the sign o, that the letter is to be elided. III. In col. IX *b*, *id.* means that the form is the same as in col. IX *a*. IV. The sign ᵕ is used to distinguish the real and necessary from the optional Anusvâra.

FINAL.	18 त	19 थ	20 द	21 ध	22 न	23 प	24 फ	25 ब	26 भ	27 म	28 य	29 र	30 ल	31 व	32 श	33 ष	34 स	35 ह
I. क्	...	...	ग्द	ग्ध	{ग्न ङ्न}	...	...	ग्ब	ग्भ	{ग्म ङ्म}	ग्य	ग्र	ग्ल	ग्व	{क्श क्छ}	...	...	{ग्ह ग्घ}
II. ङ्	...	...	...	...	...	...	...	...	...	...	...	...	...	...	ङ्श {ङ्क्श ङ्क्छ}	ङ्ष ङ्क्ष	ङ्स ङ्क्स	...
III. ट्	...	...	ड्द	ड्ध	{ड्न ण्न}	...	...	ड्ब	ड्भ	{ड्म ण्म}	ड्य	ड्र	ड्ल	ड्व	{ट्श ट्छ}	...	{ट्स ट्त्स}	{ड्ह ड्ढ}
IV. ण्	...	...	...	...	...	...	...	...	...	...	...	...	...	...	ण्श {ण्ट्श ण्ट्छ}	ण्ष ण्ट्ष	ण्स ण्ट्स	...
V. त्	...	...	द्द	द्ध	{द्न न्न}	...	...	द्ब	द्भ	{द्म न्म}	द्य	द्र	ल्ल	द्व	{(च्श) च्छ}	...	...	{द्ह द्ध}
VI. न्	ँस्त	ँस्थ	...	...	...	...	...	...	...	...	...	...	ँल्ल	...	ञ्श {ञ्च्श ञ्च्छ ञ्छ}	...	न्स न्त्स	...
VII. प्			ब्द	ब्ध	{ब्न म्न}			ब्ब	ब्भ	{ब्म म्म}	ब्य	ब्र	ब्ल	ब्व	{प्श प्छ}		...	{ब्ह ब्भ}
VIII. म्	ंत (न्त)	ंथ (न्थ)	ंद (न्द)	ंध (न्ध)	ंन (न्न)	ंप (म्प)	ंफ (म्फ)	ंब (म्ब)	ंभ (म्भ)	ंम (म्म)	ँय य्ँय	ँर	ँल ल्ँल	ँव व्ँव	ँश	ँष	ँस	ँह
IXa. ः and र् exc. अः and आः	स्त	स्थ	ेद	ेध	ेन	ᳵप ःप	ᳵफ ःफ	ेब	ेभ	ेम	ेय	ôर	ेल	ेव	श्श ःश	ष्ष ःष	स्स ःस	ेह
IXb. आः	id.	id.	आ द	आ ध	आ न	id.	id.	आ ब	आ भ	आ म	आ य	आ र	आ ल	आ व	id.	id.	id.	आ ह
अः (not अर्)	id.	id.	ओ द	ओ ध	ओ न	id.	id.	ओ ब	ओ भ	ओ म	ओ य	ओ र	ओ ल	ओ व	id.	id.	id.	ओ ह



§ 97. The न् *n* of नु *nu*, the sign of the Su conjugation, and the न् *n* of ना *nâ*, the sign of the Krî conjugation, are not changed into ण् *ṇ* in the two verbs तृप् *tṛip* and क्षुभ् *kshubh* (Pâṇ. VIII. 4, 39). Hence

तृप्नोति *tṛipnoti*, he pleases *. क्षुभ्नाति *kshubhnâti*, he shakes.

But शृणोति *śṛiṇoti*, he hears. पुष्णाति *pushṇâti*, he nourishes.

क्षुभाण *kshubhâṇa*, imper. shake.

Table showing the Changes of न् n *into* ण् ṇ.

ऋ *ṛi*,	in spite of intervening Vowels,	change	if there follow Vowels, or
ॠ *ṛî*,	Gutturals (including ह् *h* and Anusvâra),	न् *n*	न् *n*,
र् *r*,	Labials (including व् *v*),	into	म् *m*, य् *y*,
ष् *sh*,	and य् *y*,	ण् *ṇ*	व् *v*.

§ 98. The changes here explained of न् *n* in the middle of simple words, (whether it belongs to a suffix or a termination,) are the most important to remember. But न् *n* is likewise liable to be changed into ण् *ṇ* when it occurs in the second part of a compound the first part of which contains one of the letters ऋ *ṛi*, ॠ *ṛî*, र् *r*, or ष् *sh*, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important:

1. The change of न् *n* into ण् *ṇ* does not take place unless the two members of the compound are combined so as to express a single conception. Hence बार्ध्री *bârdhrî*, a leathern thong, + नस *nasa*, nose, gives बार्ध्रीणसः *bârdhrîṇasaḥ*, if it is the name of a certain animal; according to Wilson, of a goat with long ears; according to others, of a rhinoceros, or a bird. (Uṇâdi-Sûtras, ed. Aufrecht, s. v. Pâṇ. VIII. 4, 3.) But चर्मन् *charman*, leather, + नासिका *nâsikâ*, nose, gives चर्मनासिकः *charmanâsikaḥ*, if it means having a leathern nose. An important exception is सर्वनामन् *sarvanâman*, a technical term for pronouns, (सर्व *sarva* being the first in their list,) which Pâṇini himself employs with the dental न् *n* only. (Pâṇ. I. 1, 27.) Other proper names not following the general rule, are त्रिनयनः *trinayanaḥ* †,

* In the Veda we find तृप्णुहि *tṛipṇuhi*, Rv. II. 16, 6; तृप्णवः *tṛipṇavaḥ*, Rv. III. 42, 2.

† The Sârasvatî says संज्ञायां वा, that the *n* is optionally changed when Trinayanaḥ is a name. Hence त्रिनयनः *trinayanaḥ* or त्रिणयनः *triṇayanaḥ*. १. १६. २३.

three-eyed, name of S'iva; रघुनंदनः *raghunandanaḥ*, name of Râma; स्वर्भानुः *svarbhânuḥ*, name of Rahu, &c.

Words to be remembered:

अग्रणीः *agraṇîḥ*, first, principal, from अग्र *agra*, front, and नी *nî*, to lead.

ग्रामणीः *grâmaṇîḥ*, head borough, from ग्राम *grâma*, multitude, and नी *nî*, to lead.

वृत्रघ्नः *vṛitraghnaḥ*, Indra, killer of Vṛitra; but वृत्रहणं *vṛitrahaṇam*, acc. of वृत्रहन् *vṛitrahan*. (Pân. VIII. 4, 12; 22.)

गिरिनदी or गिरिणदी *girinadî* or *giriṇadî*, mountain-stream.

पराह्णं *parâhṇam*, afternoon, from परा *parâ*, over, and अहन् *ahan*, day; but सर्वाह्णः *sarvâhṇaḥ*, the whole day, from सर्व *sarva*, all, and अहन् *ahan*, day; and the same whenever the first word ends in अ *a*. (Pâṇ. VIII. 4, 7.)

There are minute distinctions, according to which, for instance, क्षीरपानं *kshîrapânam* if it means the drinking of milk, or a vessel for drinking milk, कंसः क्षीरपानः *kaṁsaḥ kshîrapânaḥ*, may be pronounced with dental or lingual *n* (न् *n* or ण् *ṇ*); but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाणः *kshîrapâṇaḥ*, milk-drinking. (Pâṇ. VIII. 4, 9 and 10.) In the same manner दर्भवाहणं *darbhavâhaṇam*, a hay-cart, is spelt with lingual ण् *ṇ*; while in ordinary compounds, such as इंद्रवाहनं *indravâhanam*, a vehicle belonging to Indra, the dental न् *n* remains unchanged. (Pâṇ. VIII. 4, 8.)

2. In a compound consisting of more than two words the न् *n* of any one word can only be affected by the word immediately preceding. Hence माषवापेण *mâsha-vâpeṇa*, by sowing beans; but माषकुंभवापेन *mâsha-kumbha vâpena*, by sowing from a bean-jar. (Pâṇ. VIII. 4, 38.)

3. In a compound the change of न् *n* into ण् *ṇ* does not take place if the first word ends in ग् *g*.

Ex. ऋक् + अयनं = ऋगयनं *ṛik* + *ayanam* = *ṛigayanam*.

Some grammarians restrict this to proper names. (Pâṇ. VIII. 4, 3, 5.)

Or if it ends in ष् *sh*, and the next is formed by a primary suffix with न् *n*.

Ex. निः + पानं = निष्पानं *niḥ* + *pânam* = *nishpânam*.

यजुः + पावनं = यजुष्पावनं *yajuḥ* + *pâvanam* = *yajushpâvanam*. (Pâṇ. VIII. 4, 35.)

4. In compounds the न् *n* of nouns ending in न् *n*, and the न् *n* of case-terminations, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vrîhivâpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vrîhivâpiṇaḥ*; but also व्रीहिवापिनः *vrîhivâpinaḥ*.

व्रीहिवापाणि or व्रीहिवापानि *vrîhivâpâṇi* or *vrîhivâpâni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vrîhivâpeṇa* or *vrîhivâpena*, instrum. sing.

Likewise feminines such as व्रीहिवापिणी or व्रीहिवापिनी *vrîhivâpiṇî* or *vrîhivâpinî*. (Kâś.-Vṛitti VIII. 4, 11.)

Note—The न् *n* of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ण् *ṇ*. Thus खरपः *kharapaḥ* (i.e. donkey-keeper) becomes खारपायणः *khârapâyaṇaḥ*, the descendant of Kharapa. मातृभोगीणः *mâtṛibhogîṇaḥ*, fit to be possessed by a mother, from मातृ *mâtṛi*, mother, and भोगः *bhogaḥ*, enjoyment, with the adjectival suffix ईन *îna* (*samâsânta*), is always spelt with ण् *ṇ*. (See also § 98. 6.) Again, while गर्गभगिनी *gargabhaginî*, the sister of Garga, always retains its dental न् *n*, being an ordinary compound, गर्गभगिणी *gargabhagiṇî* would have the lingual ण् *ṇ*, if it was derived from गर्गभगः *gargabhagaḥ*, the share of Garga, with the adjectival suffix इन् *in*, fem. इनी *inî*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samânapada*), and therefore follow the general rule of § 96. (Pâṇ. VIII. 4, 3. Kâś.-Vṛitti VIII. 4, 11, vârt.)

5. If the second part of the compound is monosyllabic, then the change of a final न् *n* followed by a terminational vowel, or of a terminational न् *n*, is obligatory. (Pâṇ. VIII. 4, 12.)

Ex. वृत्रहन् *vṛitrahan*, Vritra-killer; gen. वृत्रहणः *vṛitrahaṇaḥ*; but दीर्घाह्नी *dîrghâhnî*. (Pâṇ. VIII. 4, 7.)

सुरापः *surâpaḥ*, drinking surâ; nom. plur. neut. सुरापाणि *surâpâṇi*.

क्षीरपः *kshîrapaḥ*, drinking milk; instrum. sing. क्षीरपेण *kshîrapeṇa*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pâṇ. VIII. 4, 13.)

Ex. हरिकामः *harikâmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikâmeṇa*; but अग्रगामिनि *agragâmini*. (Pâṇ. VIII. 3, 92.)

शुष्कगोमयेण *śushkagomayeṇa*, instrum. sing. of शुष्कगोमय *śushkagomaya*; (शुष्क *śushka*, dry, गोमय *gomaya*, dung.)

7. Likewise after prepositions which contain an र् *r*, the न् *n* of primary affixes, such as अन *ana*, अनि *ani*, अनीय *anîya*, इन् *in*, न *na* (if preceded by a vowel), and मान *mâna*, is changed to ण् *ṇ*, but under certain restrictions. (Pâṇ. VIII. 4, 29.)

Ex. प्रवपणं *pravapaṇam*; प्रमाणं *pramâṇam*; प्राप्यमाणं *prâpyamâṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pâṇ. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ *a* (Pâṇ. VIII. 4, 31); hence प्रयापणं and °नं *prayâpaṇam* and *prayâpanam*; प्रकोपणं or °नं *prakopaṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ *a*) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगनं = प्रेंगणं *pra* + *iṅganam* = *preṅgaṇam*; but प्र + कंपनं = प्रकंपनं *pra* + *kampanam* = *prakampanam*.

Lastly, there are several roots which defy all these rules, viz. भा *bhâ*, भू *bhû*, पू *pû*, कम् *kam*, गम् *gam*, प्याय् *pyây*, वेप् *vep*: hence प्रभानं *prabhânam* &c., never प्रभाणं *prabhâṇam*; प्रवेपनं *pravepanam*, never प्रवेपणं *pravepaṇam*.

8. After prepositions containing an र् *r*, such as अंतर् *antar*, निर् *nir*, परा *parâ*, परि *pari*, and प्र *pra*, and after दुर् *dur*, the change of न् *n* into ण् *ṇ* takes place:

1. In most roots beginning with न् *n*. (Pâṇ. VIII. 4, 14.)

प्र + नमति = प्रणमति *pra* + *namati* = *praṇamati*, he bows.

परा + नुदति = पराणुदति *parâ* + *nudati* = *parâṇudati*, he pushes away.

अंतः + नयति = अंतर्णयति *antaḥ* + *nayati* = *antarṇayati*, he leads in.

प्र + नायकः = प्रणायकः *pra* + *nâyakaḥ* = *praṇâyakaḥ*, a leader.

The roots which are liable to this change of their initial न् *n* are entered in the Dhâtupâṭha, the list of roots of native grammarians, as beginning with ण् *ṇ*. Thus we should find the root नम् *nam* entered as णम् *ṇam*, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛit affixes, viz. (Pâṇ. VIII. 4, 33.)

णिसि *nis*, to kiss; प्रणिंसितव्यं or प्रनिंसितव्यं *praṇiṁsitavyam* or *praniṁsitavyam*.

णिक्ष् *niksh*, to kiss; प्रणिक्षणं or प्रनिक्षणं *praṇikshaṇam* or *pranikshanam*.

णिदि *nid*, to blame; प्रणिंदनं or प्रनिंदनं *praṇindanam* or *pranindanam*.

3. In a few roots the initial न् *n* resists all change, and these roots are entered in the Dhâtupâṭha as beginning with न् *n*, viz. (Pâṇ. VI. 1, 65, vârt.)

नृत् *nṛit*, to dance.	नाट् *nâṭ*, to fall down, (Chur *.)
नंद् *nand*, to rejoice.	नाथ् *nâth*, to ask.
नर्द् *nard*, to howl.	नाध् *nâdh*, to beg.
नक्क् *nakk*, to destroy.	नॄ *nṝ*, to lead.

Ex. परिनर्तनं *parinartanam*; परिनंदनं *parinandanam*.

4. The root नश् *naś*, to destroy, changes न् *n* into ण् *ṇ* only when its श् *ś* is not changed to ष् *sh*. प्र + नश्यते = प्रणश्यते *pra* + *naśyate* = *praṇaśyate*; but प्र + नष्टः = प्रनष्टः *pra* + *nashṭaḥ* = *pranashṭaḥ*, destroyed. (Pâṇ. VIII. 4, 36.)

5. In the root अन् *an*, to breathe, the न् *n* is changed to ण् *ṇ* if the र् *r* is not separated from the न् *n* by more than one letter. Thus प्र + अनिति = प्राणिति *pra* + *aniti* = *prâṇiti*, he breathes; but परि + अनिति = पर्यनिति *pari* + *aniti* = *paryaniti* (Pâtañjali). The reduplicated aorist forms प्राणिणत् *prâṇiṇat*; the desiderative with परा *parâ* is पराणिणिषति *parâṇiṇishati*. (Pâṇ. VIII. 4, 19, 21.)

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* It is not नट् *naṭ*, to dance, but नट् *naṭ* of the Chur class, and hence written with a long *â*. Siddh.-Kaum. vol. II. p. 41, note.

6. In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to घ् *gh*. (Pâṇ. VIII. 4, 22.) Thus प्र + हन्यते = प्रहण्यते *pra* + *hanyate* = *prahaṇyate*, he is struck down; अंतर्हण्यते *antarhaṇyate* (Pâṇ. VIII. 4, 24); but प्र + घ्नंति = प्रघ्नंति *pra* + *ghnanti* = *praghnanti*, they kill. Also प्रहणनं *prahaṇanam*, killing.

The change is optional again where न् *n* is followed by म् *m* or व् *v*. (Pâṇ. VIII. 4, 23.) Thus प्रहन्मि or प्रहण्मि *prahanmi* or *prahaṇmi*; प्रहन्वः or प्रहण्वः *prahanvaḥ* or *prahaṇvaḥ*.

7. The न् *n* of नु *nu* of the Su and of ना *nâ* of the Krî conjugation is changed to ण् *ṇ* in the verbs हि *hi*, to send, and मी *mî*, to destroy. (Pâṇ. VIII. 4, 15.)

Ex. प्रहिण्वंति *prahiṇvanti*; प्रमीणंति *pramîṇanti*.

8. The न् *n* of the termination आनि *âni* in the imperative is changeable. (Pâṇ. VIII. 4, 16.) Thus प्र + भवानि = प्रभवाणि *pra* + *bhavâni* = *prabhavâṇi*.

9. The न् *n* of the preposition नि *ni*, if preceded by प्र *pra*, परि *pari*, &c., is changed into ण् *ṇ* before the verbs (Pâṇ. VIII. 4, 17) गद् *gad*, to speak, नद् *nad*, to shout, पत् *pat*, to fall, पद् *pad*, to go, the verbs called घु *ghu*, माङ्* *mâ*, to measure, मेङ् *me*, to change, सो *so*, to destroy, हन् *han*, to kill, या *yâ*, to go, वा *vâ*, to blow, द्रा *drâ*, to flee or to sleep, प्सा *psâ*, to eat, वप् *vap*, to sow or to weave, वह् *vah*, to bear, शम् *śam*, to be tranquil (*div*), चि *chi*, to collect, दिह् *dih*, to anoint.

The same change takes place even when the augment intervenes. (Pâṇ. VIII. 4, 17, vârt.)

प्रण्यगदत् *praṇyagadat*; प्रण्यनदत् *praṇyanadat*.

§ 99. In all other verbs except those which follow गद् *gad*, the change of नि *ni* after प्र *pra*, परि *pari*, &c., is optional.

प्रनिपचति or प्रणिपचति *pranipachati* or *praṇipachati*.

Except again in verbs beginning with क *ka* or ख *kha*, or ending in ष् *sh* (Pâṇ. VIII. 4, 18), in which the न् *n* of नि *ni* remains unchanged.

प्रनिकरोति *pranikaroti*; प्रनिखादति *pranikhâdati*; प्रनिपिनष्टि *pranipinashṭi*.

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* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanâgarî form. Pâṇini in enumerating the roots which change नि *ni* after प्र *pra*, परि *pari*, &c., into णि *ṇi*, mentions मा *mâ*, but this, according to the commentaries, includes two roots, the root माङ् *mâ*(*ṅ*), which forms मिमीते *mimîte*, he measures, and the root मेङ् *me*(*ṅ*), which forms मयते *mayate*, he changes. Where in this grammar the transcribed form of a root differs from its Devanâgarî original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus *śam* (*div*) means *śâmyati*, or *śam* conjugated like *div*, and not *śâmayate*.

Change of स् s *into* ष् sh.

§ 100. A dental स् *s* (chiefly of suffixes and terminations*), if preceded by any vowel except अ, आ *â*, or by क् *k*, र् *r*, ल् *l*, is always changed into the lingual ष् *sh*, provided it be followed by a vowel, or by त् *t*, थ् *th*, न् *n*, म् *m*, य् *y*, or व् *v;* likewise by certain Taddhita suffixes, क *ka*, कल्प *kalpa*, पाश *pâśa*, &c.

If an inserted Anusvâra† or the Visarga or ष् *sh* intervenes between the vowel and the स् *s*, the change into ष् *sh* takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpiḥ*, nom. sing. neut. clarified butter; instrum. सर्पिषा *sarpishâ;* nom. plur. सर्पींषि *sarpîṁshi* (here the Anusvâra intervenes); loc. plur. सर्पिःषु *sarpiḥshu* (here the Visarga intervenes), or सर्पिष्षु *sarpishshu* (here the ष् *sh* intervenes).

वाक्षु *vâkshu*, loc. plur. of वाच् *vâch*, speech.

सर्वशक् + सु = सर्वशक्षु *sarvaśak* + *su* = *sarvaśakshu*, omnipotent.

चित्रलिख् (क्) + सु = चित्रलिक्षु *chitralikh* (*k*) + *su* = *chitralikshu*, painter.

गीर्षु *gîrshu*, loc. plur. of गिर् *gir*, speech.

कमल् + सु = कमल्षु *kamal* + *su* = *kamalshu*, naming the goddess Lakshmî.

धोक्ष्यति *dhrokshyati*, fut. of द्रुह् *druh*, to hate; (here ह् *h* is changed to क् *k*, and the aspiration thrown on the initial द् *d*.)

पोक्ष्यति *pokshyati*, fut. of पुष् *push*, to nourish; (here ष् *sh* is changed into क् *k*.)

सर्पिः + कः = सर्पिष्कः *sarpiḥ* + *kaḥ* = *sarpishkaḥ;* adj. formed by क *ka*, having clarified butter.

सर्पिः + तरः = सर्पिष्टरः *sarpiḥ* + *taraḥ* = *sarpishṭaraḥ;* (here the त् *t* of तरः *taraḥ* is changed into ट् *ṭ*, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तरा *gîstarâ*. (Pâṇ. VIII. 3, 101.)

सर्पिः + मत् = सर्पिष्मत् *sarpiḥ* + *mat* = *sarpishmat*, having clarified butter.

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* The स् *s* must not be a radical स् *s;* hence सुपिसौ *supisau*, because the स् *s* belongs to the root पिस् *pis*. (Pâṇ. VIII. 3, 59.) Yet आशिषः *âśishaḥ*, from root शास् *śâs*. The rules do not apply to final स् *s;* hence अग्निस्तत्र *agnis tatra*. (Pâṇ. VIII. 3, 55.)

† The Anusvâra must be what Sanskrit grammarians call *num*, it must not represent a radical nasal; hence, even if we write पुंसु *puṁsu*, loc. plur. of पुंस् *puṁs*, man, Pada base पुम् *pum*, it does not become पुंषु *puṁshu*. (Pâṇ. VIII. 3, 58.) According to Bopp and other European grammarians, who do not limit the Anusvâra to the inserted Anusvâra, we should have to write either पुंषु *puṁshu*, or, if we wish to preserve the स् *s*, पुन्सु *punsu*. According to Pâṇini, however, पुंसु *puṁsu* is the right form. The Sârasvatî prescribes पुंक्षु *puṅkshu*.

Table showing the Changes of स् s *into* ष् sh.

Any Vowels except अ, आ *a*, *â*, (in spite of inserted Anusvâra, Visarga, or sibilant intervening,) also क् *k*, र् *r*, ल् *l* if immediately preceding,	change स् *s* into ष् *sh*	if there follow Vowels, or त् *t*, थ् *th*, न् *n*, म् *m*, य् *y*, व् *v*.

§ 101. The same rule produces the change of स् *s* into ष् *sh* in roots beginning with स् *s*, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ *a*, *â*: Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुष्वाप *sushvâpa*, I have slept. सिध् *sidh*, Des. सिषित्सति *sishitsati*. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स् *s* change it into ष् *sh* after prepositions requiring such a change, viz. अति *ati*, over, अनु *anu*, after, अपि *api*, upon, अभि *abhi*, towards, नि *ni*, in, निर् *nir*, out, परि *pari*, round, प्रति *prati*, towards, वि *vi*, away: Ex. अभि + स्तौति = अभिष्टौति *abhi* + *stauti* = *abhishṭauti*, he praises. The same change takes place even after the augment has been added, in which case the स् *s* is really preceded by an अ *a*: Ex. अभ्यष्टौत् *abhyashṭaut*, he praised. Some verbs, after these prepositions, keep the ष् *sh* in the reduplicated perfect: Ex. सिच् *sich*, to sprinkle; अभिषिंचति *abhishiñchati*, he sprinkles; अभिषिषेच *abhishishecha*, he has sprinkled. In the intensive सिच् *sich* does not follow this rule; hence अभिसेसिच्यते *abhisesichyate* (Pâṇ. VIII. 3, 112); but in the desiderative स् *s* is changed, अभिषिषिक्षति *abhishishikshati*. Many other cases must be learnt from the dictionary or from Pâṇini.

§ 103. In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pâṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स् *s*, and followed by a vowel or by a dental consonant, (likewise स्मिङ् *smi*, to smile, स्विद् *svid*, to sweat, स्वद् *svad*, to taste, स्वंज् *svañj*, to embrace, स्वप् *svap*, to sleep,) as if beginning with ष् *sh*. Thus they write षिध् *shidh*, ष्ठा *shṭhâ*, ष्मि *shmi*. (Pâṇ. VI. 1, 64.)

This is not done with सृप् *sṛip*, to go, सृज् *sṛij*, to let off, स्तॄञ् *stṝi*, to cover, स्तृञ् *stṛi*, to cover, स्त्यै *styai*, to sound, सेकृ *sek*, to go, सृ *sṛi*, to go, in order to show that their initial स् *s* is not liable to be changed into ष् *sh* under any circumstances.

They then give the general rule that this initial ष् *sh* is to be changed into स् *s*, in all these verbs, except ष्ठिव् *shṭhiv*, to spit, and ष्वष्क् *shvashk*, to go, (and according to some in ष्ट्यै *shṭyai*, Sâr.,) unless where ष् *sh* is enjoined a second time.

5. After the prepositions अनु *anu*, वि *vi*, परि *pari*, अभि *abhi*, नि *ni*, स्यंद् *syand* may take ष् *sh*, except when applied to living beings. (VIII. 3, 72.)
6. After the prep. वि *vi*, स्कंदिर् *skand* may take ष् *sh*, though not in the past participle in त *ta* (VIII. 3, 73), but after the prep. परि *pari*, throughout, even in the past participle (VIII. 3, 74). परिष्कन्नः or परिस्कन्नः *parishkannaḥ* or *pariskannaḥ*.
7. After the prep. निर् *nir*, नि *ni*, वि *vi*, the verbs स्फुर् *sphur* and स्फुल् *sphul* may take ष् *sh*. (VIII. 3, 76.)
8. After the prep. वि *vi*, स्कंभ् *skambh* must always take ष् *sh*. (VIII. 3, 77.)
9. The verb अस् *as*, after dropping its initial vowel, takes ष् *sh* after prepositions which cause such a change, and after प्रादुर् *prâdur*, if the ष् *sh* is followed by य् *y* or a vowel (VIII. 3, 87). अभिष्यात् *abhishyât*. प्रादुःष्यात् *prâduḥshyât*. प्रादुःषंति *prâduḥshanti*.
10. The verb स्वप् *svap*, when changed to सुप् *sup*, takes ष् *sh*, after सु *su*, वि *vi*, निर् *nir*, दुर् *dur* (VIII. 3, 88). सुषुप्तः *sushuptaḥ*. दुःषुप्तः *duḥshuptaḥ*.

Exceptional cases, where स् *s* is used, and not ष् *sh*:

11. The verb सिच् *sich*, followed by the intensive affix (VIII. 3, 112). अभिसेसिच्यते *abhisesichyate*.
12. The verb सिध् *sidh*, signifying to go (VIII. 3, 113). परिसेधति *parisedhati*.
13. The verb सह् *sah*, if changed to सोढ् *soḍh* (VIII. 3, 115). परिसोढुं *parisoḍhum*.
14. The verbs स्तंभ् *stambh*, सिव् *siv*, सह् *sah*, in the reduplicated aorist (VIII. 3, 116). पर्यसीषहत् *paryasîshahat*.
15. The verb सु *su*, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोष्यति *abhisoshyati*. अभिसुसूः *abhisusûḥ*.
16. The verbs सद् *sad*, स्वंज् *svañj*, in the reduplicated perfect (VIII. 3, 118). अभिषसाद *abhishasâda*. अभिषस्वजे *abhishasvaje*.
17. The verb सद् *sad*, optionally, if preceded by the augment (VIII. 3, 119). न्यषीदत् or न्यसीदत् *nyashîdat* or *nyasîdat*.

§ 104. There are many compounds in which the initial स् *s* of the second word is changed to ष् *sh*, if the first word ends in a vowel (except *ă*). Ex. युधिष्ठिर *yudhishṭhira*, from युधि *yudhi*, in battle, and स्थिर *sthira*, firm; सुष्ठु *sushṭhu*, well; दुष्ठु *dushṭhu*, ill; सुषमा *sushamâ*, beautiful, विषमः *vishamaḥ*, difficult, from समः *samaḥ*, even; त्रिष्टुभ् *trishṭubh*, a metre; अग्नीषोमौ *agnîshomau*, Agni and Soma; मातृष्वसृ *mâtṛishvasṛi*, mother's sister; पितृष्वसृ *pitṛishvasṛi*, father's sister; गोष्ठः *goshṭhaḥ*, cow-stable; अग्निष्टोमः *agnishṭomaḥ*, a sacrifice; ज्योतिष्टोमः *jyotishṭomaḥ*, a sacrifice, (here the final स् *s* of ज्योतिस् *jyotis* is dropt.) In तुरासाह् *turâsâh*, a name of Indra, and similar compounds, स् *s* is changed to ष् *sh* whenever ह् *h* becomes ट् *ṭ*; nom. तुराषाट् *turâshâṭ*; acc. तुरासाहं *turâsâham*. (Pâṇ. VIII. 3, 56.)

Change of Dental ध् dh *into Lingual* ढ् ḍh.

§ 105. The ध् *dh* of the second pers. plur. Âtm. is changed to ढ् *ḍh* in the reduplicated perfect, the aorist, and in षीध्वं *shîdhvam* of the benedictive, provided the ध् *dh*, or the षी *shî* of षीध्वं *shîdhvam*, follows immediately an inflective root ending in any vowel but अ, आ *ă*. (Pâṇ. VIII. 3, 78.)

Ex. कृ *kṛi*; Perf. चकृढ्वे *chakṛiḍhve*.
च्यु *chyu*; Aor. अच्योढ्वं *achyoḍhvam*.
प्लु *plu*; Bened. प्लोषीढ्वं *ploshîḍhvam*.

But क्षिप् *kship*: Aor. अक्षिब्ध्वं *akshibdhvam*.
यज् *yaj*: Bened. यक्षीध्वं *yakshîdhvam*.

If the same terminations are preceded by the intermediate इ *i*, and the इ *i* be preceded by य् *y*, र् *r*, ल् *l*, व् *v*, ह् *h*, the change is optional.

Ex. लु *lu*: Perf. लुलुविध्वे *luluvidhve* or लुलुविढ्वे *luluviḍhve*.
लु *lu*: Aor. अलविध्वं *alavidhvam* or अलविढ्वं *alaviḍhvam*.
लु *lu*: Bened. लविषीध्वं *lavishîdhvam* or लविषीढ्वं *lavishîḍhvam*.

But बुध् *budh*: Aor. अबोधिध्वं *abodhidhvam*.

Rules of Internal Sandhi.

§ 106. The phonetic rules contained in the preceding paragraphs (§ 32–94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada-terminations, and before certain secondary or Taddhita suffixes, beginning with any consonant except य् *y*.

There is another class of phonetic rules applicable to the final letters of nominal (*prâtipadika*) and verbal bases (*dhâtu*) before the other terminations of declension and conjugation, before primary or Kṛit suffixes, and before secondary or Taddhita suffixes, beginning with a vowel or य् *y*. Some of these rules are general, and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish*, to hate, forms द्वेष्मि *dveshmi*, I hate, द्वेक्षि *dvekshi*, thou hatest, द्वेष्टि *dveshṭi*, he hates, अद्वेट् *adveṭ*, he hated, द्विड्ढि *dviḍḍhi*, Hate! द्विट् *dviṭ*, a hater, द्विषः *dvishaḥ*, of a hater, द्विट्सु *dviṭsu*, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final ष् *sh* into क् *k*, ट् *ṭ*, ड् *ḍ*, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

1. *Final Vowels.*

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रउग *praüga*, fore-yoke, तितउ *titaü*, sieve, are isolated exceptions. The hiatus in compounds, such as पुरएता *pura-étâ*, going in front, नमउक्तिः *nama-uktiḥ*, saying of praise, which

is produced by the elision of a final स् *s* before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final अ *a* and आ *á* coalesce with following vowels according to the general rules of Sandhi.

तुद + अमि *tuda+ami*=तुदामि *tudámi*, I beat.
तुद + इ *tuda+i*=तुदे *tude*, I beat, Âtm.
दान + इ *dána+i*=दाने *dáne*, in the gift.
दान + ई *dána+í*=दाने *dáne*, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short अ *a*, it becomes necessary to lay down some rules requiring final अ *a* to be dropt before certain vowels. Thus if अम् *am* is put down as the general termination of the acc. sing., as in वाचं *vách-am*, it is necessary to enjoin the omission of final अ *a* of शिव *śiva* before the अं *am* of the acc. sing., in order to arrive at शिवं *śivam*. In the same manner, if अं *am* is put down as the termination of the 1. p. sing. impf. Par., and ए *e* as that of the 1. p. sing. pres. Âtm., we can form regularly अद्वेषं *advesh-am* and द्विषे *dvishe;* but we have to lay down a new rule, according to which the final अ *a* of तुद *tuda* is dropt, in order to arrive at the correct forms अतुदं *atud(a)-am* and तुदे *tud(a)e*. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical आ *á*, certain phonetic rules had to be laid down, according to which the final आ *á* had to be elided before certain terminations beginning with vowels. Thus the dative शंखध्मा + ए *śaṅkhadhmá+e* was said to form शंखध्मे *śaṅkhadhme*, (to the shell-blower,) by dropping the final आ *á*, and not शंखध्मै *śaṅkhadhmai*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the आ *á* is dropt, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pâṇ. VI. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long आ *á*, many special rules have to be observed, according to which final आ *á* is either elided, or changed to ई् *í* or to ए *e*. These rules will be given in the chapter on Conjugation. Thus

पुना + अंति *puná+anti*=पुनंति *punanti*, they cleanse.
पुना + मः *puná+maḥ*=पुनीमः *punímaḥ*, we cleanse.
दा + हि *dá+hi*=देहि *dehi*, Give!

§ 110. Final इ *i*, ई *í*, उ *u*, ऊ *ú*, ऋ *ṛi*, if followed by vowels or diphthongs, are generally changed to य् *y*, व् *v*, र् *r*.

Ex. मति + ऐ = मत्यै *mati+ai=matyai*, to the mind.
जिगि + उः = जिग्युः *jigi+uḥ=jigyuḥ*, they have conquered.
भानु + ओः = भान्वोः *bhánu+oḥ=bhánvoḥ*, of the two splendours.
पितृ + आ = पित्रा *pitṛi+á=pitrá*, by the father.
बिभी + अति = बिभ्यति *bibhí+ati=bibhyati*, they fear.

In some cases इ *i* and ई *í* are changed to इय् *iy;* उ *u* and ऊ *ú* to उव् *uv;* ऋ *ri* to रि *ri;* ॠ *rí* to इर् *ir* and, after labials, to उर् *ur*.

Ex. शिश्रि + अथुः = शिश्रियथुः *śiśri+athuḥ=śiśriyathuḥ*, you (two) have gone.
भी + इ = भियि *bhí+i=bhiyi*, in fear.
यु + अंति = युवंति *yu+anti=yuvanti*, they join.
युयु + उः = युयुवुः *yuyu+uḥ=yuyuvuḥ*, they have joined.
सुषु + ए = सुषुवे *sushu+e=sushuve*, I have brought forth.
भू + इ = भुवि *bhú+i=bhuvi*, on earth.
मृ + अते = म्रियते *mṛi+ate=mriyate*, he dies.
गॄ + अति = गिरति *gṛí+ati=girati*, he swallows.
पपॄ + इ = पपुरि *papṛí+i=papuri*, liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See बिभ्यति *bibhyati* from भी *bhí*, but जिह्रियति *jihriyati* from ह्री *hrí*.

§ 111. Final ॠ *ṛí*, if followed by terminational consonants, is changed to ईर् *ír;* and after labials to ऊर् *úr*.

गॄ *gṛí*, to shout; Passive गीर्यते *gír-yate;* Part. गीर्णः *gírṇaḥ*.
पॄ *pṛí*, to fill; Passive पूर्यते *púr-yate;* Part पूर्णः *púrṇaḥ*.

Before the य् *y* of the Passive, Intensive, and Benedictive, final इ *i* and उ *u* are lengthened, final ऋ *ṛi* changed to रि *ri*, final ॠ *ṛí* to ईर् *ír* or ऊर् *úr*. (See § 390.)

§ 112. ए *e*, ऐ *ai*, ओ *o*, औ *au*, before vowels and diphthongs, are generally changed into अय् *ay*, आय् *áy*, अव् *av*, आव् *áv*.

दे + अते = दयते *de+ate=dayate*, he protects.
रै + ए = राये *rai+e=ráye*, to wealth.
गो + ए = गवे *go+e=gave*, to the cow.
नौ + अः = नावः *nau+aḥ=návaḥ*, the ships.

Roots terminated by a radical diphthong (except व्ये *vye* in redupl. perf., Pâṇ. VI. 1, 46) change it into आ *á* before any affix except those of the so-called special tenses. (Pâṇ. VI. 1, 45.)

दे + ता = दाता *de+tá=dátá*, he will protect.
दे + सीय = दासीय *de+síya=dásíya*, May I protect!
म्लै + ता = म्लाता *mlai+tá=mlátá*, he will wither.
शो + ता = शाता *śo+tá=śátá*, he will pare.

But in the Present ग्लै + अति = ग्लायति *glai+ati=gláyati*, he is weary.

2. *Final Consonants.*

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क् *k*, ङ् *ṅ*, ट् *ṭ*, ण् *ṇ*, त् *t*, न् *n*, प् *p*, म् *m*, ल् *l*, ः *ḥ*, ं *ṁ*, must likewise be observed where the last letter of a nominal or verbal base becomes final, i.e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युध् *yudh*, battle, would in the vocative singular be

युध् *yudh*. Here, however, the ध् *dh* must be changed into द् *d*, because no aspirate is tolerated as a final (§ 54. 1); and द् *d* is changed into त् *t*, because no word can end in a soft consonant (§ 54. 2). वाच् *vâch*, speech, in the voc. sing. would change its च् *ch* into क् *k*, because palatals can never be final (§ 54. 3).

In अधोक् *adhok*, instead of अदोह् *adoh*, the aspiration of the final is thrown back on the initial द् *d* (§ 118). The final ह् *h* or घ् *gh*, after losing its aspiration, becomes ग् *g*, which is further changed to क् *k*.

§ 114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55). The final consonants of the base are then treated like other final consonants.

वाच् + स् = वाक् *vâch* + *s* = *vâk*, speech; nom. sing.

प्रांच् + स् = प्राङ् *prâñch* + *s* = *prâṅ*, eastern; nom. sing. masc. Here प्रांक् *prâṅk*, which remains after the dropping of स् *s*, is, according to the same rule, reduced again to प्राङ् *prâṅ*, the final nasal remaining guttural, because it would have been guttural if the final क् *k* had remained.

सुवल्ग् + स् = सुवल् *suvalg* + *s* = *suval*, well jumping. Here, after the dropping of स् *s*, there would remain सुवल्क् *suvalk;* but as no word can end in two consonants, this is reduced to सुवल् *suval*. Before the Pada-terminations सुवल्ग् *suvalg* assumes its Pada form सुवल् *suval* (§ 53); hence instrum. plur. सुवल्भिः *suvalbhiḥ*.

अहन् + स् = अहन् *ahan* + *s* = *ahan*, thou killedst; 2. p. sing. impf. Par.

अद्वेष् + त् = अद्वेट् *advesh* + *t* = *adveṭ*, he hated; 3. p. sing. impf. Par.

अदोह् + त् = अधोक् *adoh* + *t* = *adhok*, he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.
2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.
3. In this general rule the terminations beginning with *vowels*, *semivowels*, or *nasals* are excluded, i. e. they produce no change in the final consonant of the base.

1. वच् + धि = वग्धि *vach* + *dhi* = *vagdhi*, Speak! 2. p. sing. imp. Par.
   पृच् + ध्वे = पृग्ध्वे *prich* + *dhve* = *prigdhve*, you mix; 2. p. plur. pres. Âtm.
2. अद् + सि = अत्सि *ad* + *si* = *atsi*, 2. p. sing. pres. thou eatest.
   अद् + ति = अत्ति *ad* + *ti* = *atti*, 3. p. sing. pres. he eats.

3. मरुत् + इ = मरुति *marut + i = maruti*, loc. sing. in the wind.
वच् + मि = वच्मि *vach + mi = vachmi*, I speak.
ग्रथ् + यते = ग्रथ्यते *grath + yate = grathyate*, it is arranged.

Exceptions such as भिद् + नः = भिन्नः *bhid + naḥ = bhinnaḥ*, divided, भज् + नः = भग्नः *bhaj + naḥ = bhagnaḥ*, broken, must be learnt by practice rather than by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration. (§ 54. 1.)

Ex. मामथ् + ति = मामत्ति *mâmath + ti = mâmatti*, 3. p. sing. pres. Par. of the intensive मामथ् *mâmath*, he shakes much.
रुंध् + ध्वे = रुंद्ध्वे *rundh + dhve = runddhve*, 2. p. plur. pres. Âtm. of रुध् *rudh*, you impede.
लभ् + स्ये = लप्स्ये *labh + sye = lapsye*, I shall take.

But युध् + इ = युधि *yudh + i = yudhi*, loc. sing. in battle.
लोभ् + यः = लोभ्यः *lobh + yaḥ = lobhyaḥ*, to be desired.
क्षुभ् + नाति = क्षुभ्नाति *kshubh + nâti = kshubhnâti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final घ् *gh*, ढ् *ḍh*, ध् *dh*, भ् *bh* are followed by त् *t* or थ् *th*, they are changed to the corresponding soft letters, ग् *g*, ड् *ḍ*, द् *d*, ब् *b*, but the त् *t* and थ् *th* are likewise softened, and the द् *d* receives the aspiration. See also § 128.

Ex. रुणध् + ति = रुणद्धि *ruṇadh + ti = ruṇaddhi*, he obstructs.
लभ् + तः = लब्धः *labh + taḥ = labdhaḥ*, taken.
रुंध् + थः = रुंद्धः *rundh + thaḥ = runddhaḥ* (also spelt रुंधः *rundhaḥ*), you two obstruct.
रुंध् + तः = रुंद्धः *rundh + taḥ = runddhaḥ*, they two obstruct.
अबांध् + तं = अबांद्धं *abândh + tam = abânddham*, 2. p. dual aor. 1. Par. you two bound.
अबंध् + थाः = अबंद्धाः *abandh + thâḥ = abanddhâḥ*, 2. p. sing. aor. 1. Âtm. thou boundest.

In अबांद्धं *abânddham*, 2. p. dual aor. 1. Par., the aspiration of final ध् *dh* is not thrown back upon the initial ब् *b*, because it is supposed to be absorbed by the तं *tam* of the termination, changed into धं *dham*. The same applies to अबंद्धाः *abanddhâḥ*, though here the termination थाः *thâḥ* was aspirated in itself.

§ 118. If घ् *gh*, ढ् *ḍh*, ध् *dh*, भ् *bh*, ह् *h*, at the end of a syllable, lose their aspiration either as final or as being followed by ध्व् *dhv* (not by धि *dhi*), भ् *bh*, स् *s*, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् *g*, ड् *ḍ*, द् *d*, ब् *b*. See § 93.

Ex. Inflective base बुध् *budh*, to know; nom. sing. भुत् *bhut*, knowing.
Instrum. plur. भुद्भिः *bhudbhiḥ*.
Loc. plur. भुत्सु *bhutsu*.
Second pers. plur. aor. Âtm. अभुद्ध्वं *abhuddhvam*.
Second pers. sing. pres. Intens. बोबोध् + सि = बोभोत्सि *bobodh + si = bobhotsi*.

Desiderative of दभ् *dabh*, धिप्सति *dhipsati*, he wishes to hurt.

First pers. sing. fut. of बंध् + स्यामि = भंत्स्यामि *bandh+syâmi = bhantsyâmi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुग्ध्वं *adhugdhvam*, 2. p. plur. impf. Âtm.: but 2. p. sing. imp. Par. दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dhâ*, दधामि *dadhâmi*, I place, throws the lost aspiration of the final ध् *dh* back on the initial द् *d*, not only before ध्व् *dhv*, स् *s*, but likewise before त् *t* and थ् *th*, where we might have expected the application of § 117. दध् + तः = धत्तः *dadh+taḥ = dhattaḥ;* दध् + थः = धत्थः *dadh+thaḥ = dhatthaḥ;* दध् + से = धत्से *dadh+se = dhatse;* दध् + ध्वं = धद्ध्वं *dadh+dhvam = dhaddhvam.*

§ 119. If च् *ch*, ज् *j*, झ् *jh* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *vâch;* voc. वाक् *vâk*, speech.

Verbal base वच् *vach;* 3. p. sing. pres. वच् + ति = वक्ति *vach+ti = vakti.*

युंज् + धि = युंग्धि *yuñj+dhi = yuṅgdhi*, 2. p. sing. imp. Join!

But loc. sing. वाच् + इ = वाचि *vâch+i = vâchi.*

वाच् + य = वाच्य *vâch+ya = vâchya*, to be spoken.

वच् + मः = वच्मः *vach+maḥ = vachmaḥ*, we speak.

वच् + वः = वच्वः *vach+vaḥ = vachvaḥ*, we two speak. (See also § 124.)

§ 120. ष् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into ट् *ṭ*.

Ex. Nominal base द्विष् *dvish;* nom. sing. द्विट् *dviṭ*, a hater.

Verbal base द्विष् *dvish;* 3. p. sing. impf. Par. अद्वेट् *adveṭ*, he hated.

§ 121. Before verbal terminations beginning with स् *s*, it is treated like क् *k*.

Ex. द्वेष् + सि = द्वेक्षि *dvesh+si = dvekshi*, thou hatest; aor. अद्विक्षत् *advikshat*, he hated.

पोक्ष्यति *pokshyati* (*posh+syati*), he will nourish.

§ 122. Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into ट् *ṭ* and ठ् *ṭh*.

Ex. द्विष् + तः = द्विष्टः *dvish+taḥ = dvishṭaḥ*, they (two) hate.

सर्पिष् + तमं = सर्पिष्टमं *sarpish+tamam = sarpishṭamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by ट् *ṭ*, ठ् *ṭh*, ड् *ḍ*, ढ् *ḍh*, ण् *ṇ*, and ष् *sh*. (Pâṇ. VIII. 4, 41.)

Ex. द्विड् + धि = द्विड्ढि *dviḍ+dhi = dviḍḍhi*, hate thou.

मृड् + नाति = मृड्णाति *mṛiḍ+nâti = mṛiḍṇâti.*

ईड् + ते = ईट्टे *îḍ+te = îṭṭe*, he praises.

षट् + नां = षण्णां *shaṭ+nâm = shaṇṇâm*, of six.

षट् + नवतिः = षण्णवतिः *shaṭ+navatiḥ = shaṇṇavatiḥ*, ninety-six. (Pâṇ. VIII. 4, 42, vârt.)

§ 123. Before other consonantal terminations ष् *sh* is treated like ट् *ṭ*.

Ex. द्विष् + ध्वं = द्विड्ढ्वं *dvish+dhvam = dviḍḍhvam*, 2. p. plur. imp. Âtm. Hate ye

द्विष् + सु = द्विट्सु *dvish+su = dviṭsu*, loc. plur. among haters.



Ex. (1) दुह् *duh;* nom. धुक् *dhuk;* instrum. plur. धुग्भिः *dhugbhiḥ;* loc. plur. धुक्षु *dhukshu;* part. pass. दुग्धः *dugdhaḥ.*

दृह् + तः = दृढः *drih+taḥ = driḍhaḥ,* fast, is an exception.

Ex. (2) लिह् *lih;* nom. लिट् *liṭ;* instrum. plur. लिड्भिः *liḍbhiḥ;* loc. plur. लिट्सु *liṭsu* (वाह् *vâh,* वाट्सु *vâṭsu*).

लिह् + तः = लीढः *lih+taḥ = lîḍhaḥ.*

रुह् + तः = रूढः *ruh+taḥ = rûḍhaḥ.*

In लीढः *lîḍhaḥ* and रूढः *rûḍhaḥ,* ढ् + त् *ḍh+t* are changed to ढ् + ढ् *ḍh+ḍh,* or, more correctly, to ड् *ḍ*+ढ् *ḍh* (§ 117); then the first ड् *ḍ* is dropt and the vowel lengthened. The only vowel which is not lengthened is ऋ *ri;* e.g. वृह् + त = वृढ *vrih+ta = vriḍha.*

The vowel of सह् *sah* and वह् *vah* is changed into ओ *o* (Pâṇ. VI. 3, 112), unless Samprasâraṇa is required, as in the part. ऊढः *ûḍhaḥ.* (Pâṇ. VI. 1, 15.)

§ 129. The final ह् *h* of certain roots (द्रुह् *druh,* मुह् *muh,* स्नुह् *snuh,* स्निह् *snih*) is treated either as घ् *gh* or ढ् *ḍh.* From द्रुह् *druh,* to hate, we have in compounds the nom. sing. ध्रुक् *dhruk* and ध्रुट् *dhruṭ* (Pâṇ. VIII. 2, 33); past participle द्रुग्धः *drugdhaḥ* or द्रूढः *drûḍhaḥ.*

§ 130. The final ह् *h* of नह् *nah,* to bind, is treated as ध् *dh.*

Ex. उपानह् *upânah,* slipper; nom. sing. उपानत् *upânat;* instrum. plur. उपानद्भिः *upânadbhiḥ.*

Past part. pass. नह् + तः = नद्धः *nah+taḥ = naddhaḥ,* bound.

As to अनडुह् *anaḍuh,* ox, &c., see Declension.

§ 131. The स् *s* of the nominal bases ध्वस् *dhvas,* falling, and स्रस् *sras,* tearing, if final or followed by Pada-terminations, and the स् *s* of वस् *vas,* the termination of the part. perf. Par., before Pada-terminations only, is changed to त् *t* (Pâṇ. VIII. 2, 72). See, however, § 173, 204.

Ex. ध्वस् *dhvas,* to fall; nom. sing. ध्वत् *dhvat,* nom. plur. ध्वसः *dhvasaḥ,* instrum. plur. ध्वद्भिः *dhvadbhiḥ.*

§ 132. Verbal bases ending in स् *s,* change it to त् *t,* before terminations of the general tenses beginning with स् *s.* (Pâṇ. VII. 4, 49.)

Ex. वस् *vas,* to dwell; fut. वस् + स्यामि = वत्स्यामि *vas+syâmi = vatsyâmi.*

Before other terminations beginning with स् *s,* final स् *s* remains unchanged.

वस् + से = वस्से *vas+se = vasse,* thou dwellest.

सस् + सि = सस्सि *sas+si = sassi,* thou sleepest.

निंस् + से = निंस्से *niṁs+se = niṁsse,* thou kissest.

पेपेस् + सि = पेपेष्षि *pepes+si = pepeshshi,* thou hurtest. (§ 100.)

In certain verbs final स् *s* is dropt before धि *dhi* of the imperative.

शास् + धि = शाधि *śâs+dhi = śâdhi.* (Pâṇ. VI. 4, 35.)

चकास् + धि = चकाधि *chakâs+dhi = chakâdhi.*

In the same verbs final स् *s,* if immediately followed by the termination of the second person, स् *s,* may be changed to त् *t* or remain स् *s.*

अशास् + स् = अशात् or अशाः *aśâs+s = aśât* or *aśâḥ.*

Before the त् *t* of the third person, it always becomes त् *t.*

अशास् + त् = अशात् *aśâs+t = aśât.* (Pâṇ. VIII. 2, 73, 74.)

Final त् *t*, द् *d*, ध् *dh* before the स् *s* of the 2nd pers. sing. Imperf. Par. may be regularly represented by त् *t* or by स् *s;* अवेत् *avet* or अवेः *aveḥ*, thou knewest; अरुणत् *aruṇat* or अरुणः *aruṇaḥ*, thou preventedst. (Pâṇ. VIII. 2, 75.)

§ 133. न् *n* and म् *m* at the end of a nominal or verbal base, before sibilants (but not before the सु *su* of the loc. plur.), are changed to Anusvâra.

Ex. जिघांसति *jighâṁsati*, he wishes to kill, from हन् *han*.
क्रंस्यते *kraṁsyate*, he will step, from क्रम् *kram*.

But सुहिन्सु *suhinsu*, among good strikers, from सुहिन् *suhin*, Pada base of सुहिंस् *suhiṁs*. If न् *n* were changed to Anusvâra, we should have to write सुहिंषु *suhiṁshu*.

§ 134. न् *n* remains unchanged before semivowels.

Ex. हन्यते *hanyate*, he is killed, from हन् *han*. तन्वन् *tanvan*, extending, from तन् *tan*.
प्रेन्वनं *prenvanam**, propelling, from इन्व् *inv*.

§ 135. म् *m* remains unchanged before the semivowels य् *y*, र् *r*, ल् *l*.

Ex. काम्यः *kâm-yaḥ*, to be loved, from कम् *kam*.
ताम्रं *tâmram*, copper, from तम् *tam* and suffix र *ra*.
अम्लः *amlaḥ*, sour, from अम् *am* and suffix ल *la*.

§ 136. म् *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with म् *m* or व् *v*, is changed into न् *n*. (Pâṇ. VIII. 2, 65.)

Ex. प्रशान् *praśân*, nom. sing., and प्रशान्भिः *praśânbhiḥ*, instrum. plur., प्रशान्सु *praśânsu*, loc. plur., from प्रशाम् *praśâm*, quieting. (Pâṇ. VIII. 2, 64.)
अगन्म *aganma*, we went, and अगन्व *aganva*, we two went, from गम् + म *gam+ma*, गम् + व *gam+va*.

But nom. plur. प्रशामः *praśâmaḥ*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. आशङ्कते or आशंकते *âśaṅkate* or *âśaṁkate*, he fears.
आलिङ्गति or आलिंगति *âliṅgati* or *âliṁgati*, he embraces.
वञ्चयति or वंचयति *vañchayati* or *vaṁchayati*, he cheats.
उत्कण्ठते or उत्कंठते *utkaṇṭhate* or *utkaṁṭhate*, he longs.
गन्तुं or गंतुं *gantum* or *gaṁtum*, to go.
कम्पते or कंपते *kampate* or *kaṁpate*, he trembles.

In compounds, such as सम् + कल्पः *sam + kalpaḥ*, it is optional to change final म् *m*, standing at the end of a Pada, into the fifth or into real Anusvâra; hence संकल्पः or सङ्कल्पः *saṁkalpaḥ* or *saṅkalpaḥ*. (See § 77.)

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* If the न् *n* before व् *v* were treated as Anusvâra, the second न् *n* would have to be changed into a lingual (§ 96). Pâṇ. VIII. 4, 2, vârt.

§ 138. In the body of a word, Anusvâra is the only nasal that can stand before the sibilants श् *ś*, ष् *sh*, स् *s*, and ह् *h*.

Ex. दंशनं *daṁśanam*, biting. यजूंषि *yajûṁshi*, the prayers.
हंसः *haṁsaḥ*, goose. रंहते *raṁhate*, he goes.

§ 139. न् *n* following immediately after च् *ch* or ज् *j* is changed to ञ् *ñ*.

Ex. याच्ञा *yâchñâ*, prayer. राज्ञी *râjñî*, queen. जज्ञे *jajñe*, he was born.

§ 140. छ् *chh* in the middle of a word between vowels or diphthongs must be changed to च्छ् *chchh*. (See § 91.)

Ex. ऋछ् *ṛichh*, to go; ऋच्छति *ṛichchhati*, he goes.
म्लेच्छः *mlechchhaḥ*, a barbarian.

§ 141. छ् *chh* before a suffix beginning with न् *n* or म् *m* is changed to श् *ś*.

Ex. प्रछ् + न = प्रश्नः *prachh+na=praśnaḥ*, question.
पाप्रछ् + मि = पाप्रश्मि *pâprachh+mi=pâpraśmi*, I ask frequently.

Before व् *v* this change is optional.

§ 142. Roots ending in य् *y* and व् *v* throw off their final letters before terminations beginning with consonants, except य् *y*.

Ex. पूय् + तः = पूतः *pûy+taḥ=pûtaḥ*, decaying.
तुर्व् + नः = तूर्णः *turv+naḥ=tûrṇaḥ*, killed.
दिदिव् + वान् = दिदिवान् *didiv+vân=didivân*, having played.

§ 143. Roots ending in व् *v* and र् *r*, if preceded by इ *i* or उ *u*, lengthen their इ *i* and उ *u*, if व् *v* or र् *r* is followed immediately by a terminational consonant. (Pâṇ. VIII. 2, 77.) See No. 92, त्वर् *tvar*.

Ex. दिव् *div*, to play, दीव्यति *dîvyati*, he plays. Bened. दीव्यासं *dîv-yâsam*.
गुर् *gur*, to exert, गूर्णः *gûrṇaḥ*.
जॄ *jṝ* (i. e. जिर् *jir*), to grow old, जीर्यति *jîryati*.
गिर् *gir*, voice; instrum. plur. गीर्भिः *gîrbhiḥ*, loc. plur. गीर्षु *gîrshu*.

There are exceptions. (Pâṇ. VIII. 2, 79.)
कुर् *kur*, to sound. Bened. कुर्यासं *kuryâsam*.

On a similar principle उ *u* is lengthened in तुर्व् + आवः = तूर्वावः *turv+âvaḥ=tûrvâvaḥ*. (Pâṇ. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इर् *ir* and उर् *ur* lengthen इ *i* and उ *u*, when र् *r* becomes final after the loss of another final consonant. (Pâṇ. VIII. 2, 76.)

Ex. गिर् + स् = गीर् or गीः *gir+s=gîr* or *gîḥ*, nom. sing. voice.

§ 145. Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ *i* and उ *u* when final, and before terminations beginning with भ् *bh* or स् *s*.

Loc. plur. सुपिस् + सु = सुपीःषु *supis+su=supîḥshu*; nom. sing. masc. and neut. सुपीः *supîḥ*.

Nom. sing. masc. सजुस् + स् = सजूः *sajus+s=sajûḥ*; nom. sing. neut. सजूः *sajûḥ*.

Doubling of Consonants.

§ 146. According to some grammarians any consonant except र् *r* and ह् *h*, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by र् *r* or ह् *h*, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with S'âkalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and ह् *h*, is preceded by र् *r* or ह् *h*, these being again preceded by a vowel. Thus

अर्क *arka*, sun, is frequently written अर्क्क *arkka*.

ब्रह्मन् *brahman* may be written ब्रह्म्मन् *brahmman*.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धन or वर्द्धन *vardhana* or *varddhana*, increase.

§ 147. A sibilant after र् *r* must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः *varshâḥ*, rainy season; आदर्शः *âdarśah* (Prât. 387), mirror. But we may write either दर्श्यते or दर्श्श्यते *darśyate* or *darśśyate*, it is shown.

Explanation of some Grammatical Terms used by Native Grammarians.

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guna* and *Vriddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pânini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Âtmanepada*, *Tatpurusha*, *Bahuvrîhi*, *Karmadhâraya*, *Kṛit*, *Taddhita*, *Uṇâdi*, and many more. Nothing can be more perfect than the grammatical terminology of Pânini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pâṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhâtus*. These roots have been collected in what are called *Dhâtupâṭhas*, root-recitals, the most important of which is ascribed by tradition to Pânini*.

From these *dhâtus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् *man*, to think, we have not only मनुते *man-u-te*, he thinks, but likewise मनस् *man-as*, mind, मानस *mânas-a*, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prâtipadika*, nominal bases. Thus from the root जन् *jan*, to beget, we have the *prâtipadika* or

* Siddhânta-Kaumudî, ed. Târânâtha, vol. II. p. 1.

nominal base जन *jan-a,* man, and this by the addition of the sign of the nom. sing. becomes जनः *jan-a-ḥ,* a man.

Suffixes for the formation of nouns are of two kinds:

1. Those by which nouns are derived direct from roots; Primary Suffixes.
2. Those by which nouns are derived from other nouns; Secondary Suffixes.

The former are called *Kṛit,* the latter *Taddhita.* Thus जन *jana,* man, is derived from the root जन् *jan* by the Krit suffix अ *a;* but जनीन *janîna,* appropriate for man, is derived from जन *jana* by the Taddhita suffix ईन *îna.* The name *prâtipadika* would apply both to जन *jana* and जनीन *janîna,* as nominal bases, ready to receive the terminations of declension.

The Kṛit suffixes are subdivided into three classes:

1. *Kṛit,* properly so called, i.e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु *athu,* Sanskrit grammarians form
   वेपथु *vepathu,* trembling, from वेप् *vep,* to tremble.
   श्वयथु *śvayathu,* swelling, from श्वि *śvi,* to swell.
   क्षवथु *kshavathu,* sneezing, from क्षु *kshu,* to sneeze.
   दवथु *davathu,* vexation, from दु *du,* to vex, to burn.
2. *Kṛitya,* certain suffixes, such as तव्य *tavya,* अनीय *anîya,* य *ya,* एलिम *elima,* which may be treated as declinable verbal terminations. Thus from कर् *kar,* to do, is formed कर्तव्य *kartavya,* करणीय *karaṇîya,* कार्य *kârya,* what is to be done, *faciendum.*
3. *Uṇâdi,* suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस् *vas,* to dwell, both वस्तु *vastu,* a thing, and वास्तु *vâstu,* a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*strîpratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Kṛit* or *Taddhita,* is raised to the dignity of a base (*prâtipadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called *Aṅga,* body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Aṅga* before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These *Aṅga* cases together are called the *Sarvanâmasthâna.* Bopp calls them the *Strong Cases.*

Before terminations beginning with consonants (likewise before *Taddhitas*

beginning with any consonant except य् *y*) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य् *y*) the base is called *Bha*. Bopp calls the Pada and Bha cases together the *Weak Cases;* and when it is necessary to distinguish, he calls the Pada the *Middle* and the Bha the *Weakest Cases.*

Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सुप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिङ् *tiṅ* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipâta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with च *cha*, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with प्र *pra*, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प्र *pra* govern a substantive, they are called *Karmapravachanîya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. ऊरी *ûrî* in ऊरीकृत्य *ûrîkṛitya*, assenting; खात् *khât* in खात्कृत्य *khâtkṛitya*, having made *khât*, i. e. the sound produced by clearing the throat.

CHAPTER III.

DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: स्वर् *svar*, heaven; अयास् *ayâs*, fire; संवत् *saṁvat*, year, (of Vikramâditya's era); स्वयं *svayam*, self; सामि *sâmi*, half; भूर् *bhûr*, atmosphere; सुदि *sudi*, the light fortnight, and बदि *badi*, the dark fortnight, the usual abbreviations for शुक्लपक्षः *śuklapakshaḥ* and कृष्णपक्षः *krishṇapakshaḥ*, or बहुलपक्षः *bahulapakshaḥ*, (Warren, Kâlasankalita, p. 361.) According to Râdhakânta, सुदि *sudi* is used in the West only.

Some nouns are *pluralia tantum*, used in the plural only; दाराः *dârâḥ*, plur. masc. wife; आपः *âpaḥ*, plur. fem. water; वर्षाः *varshâḥ*, plur. fem. the rainy season, i. e. the rains; सिकताः *sikatâḥ*, plur. fem. sand; बहुलाः *bahulâḥ*, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes:

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. *Bases ending in Consonants.*

§ 151. Nominal bases may end in all consonants except ङ् *ṅ*, ञ् *ñ*, य् *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations:

Terminations for Masculines and Feminines.

	SINGULAR.	DUAL.	PLURAL.
Nom.	स् *s* (which is always dropt)	औ *au* (Nom., Acc.)	अः *aḥ* (Nom., Acc.)
Acc.	अं *am*		
Instr.	आ *â*	भ्यां *bhyâm* (Instr., Dat., Abl.)	भिः *bhiḥ*
Dat.	ए *e*		भ्यः *bhyaḥ* (Dat., Abl.)
Abl.	अः *aḥ*		
Gen.	अः *aḥ*	ओः *oḥ* (Gen., Loc.)	आं *âm*
Loc.	इ *i*		सु *su*
Voc.	like Nom., except bases in न् *n* and स् *s*	औ *au*	अः *aḥ*

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take ई *î* in the Nom., Acc., and Voc. dual (Bha cases).

They take इ *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Aṅga cases). This nasal is



§ 155. Bases ending in gutturals, क् *k*, ख् *kh*, ग् *g*, घ् *gh*.

These bases require no special rules.

Base सर्वशक् *sarvaśák*, omnipotent, masc. fem. neut. (from सर्व *sarva*, all, and root शक् *śak*, to be able.)

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	सर्वशक् *sarvaśák*	सर्वशकौ *sarvaśákau* (N.V.A.)	सर्वशकः *sarvaśákaḥ* (N.V.A.)
A.	सर्वशकं *sarvaśákam*		
I.	सर्वशका *sarvaśáká*	सर्वशग्भ्यां *sarvaśágbhyám* (I.D.Ab.)	सर्वशग्भिः *sarvaśágbhiḥ*
D.	सर्वशके *sarvaśáke*		सर्वशग्भ्यः *sarvaśágbhyaḥ* (D.Ab.)
Ab. G.	सर्वशकः *sarvaśákaḥ*		
G.		सर्वशकोः *sarvaśákoḥ* (G.L.)	सर्वशकां *sarvaśákám*
L.	सर्वशकि *sarvaśáki*		सर्वशक्षु *sarvaśákshu**

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N.A.V.	सर्वशक् *sarvaśák*	सर्वशकी *sarvaśákí*	सर्वशंकि *sarvaśáṅki*

All regular nouns ending in क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ट् *ṭ*, ठ् *ṭh*, ड् *ḍ*, ढ् *ḍh*, त् *t*, थ् *th*, द् *d*, ध् *dh*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*, may be declined after the model of सर्वशक् *sarvaśák*.

§ 156. Base ending in ख् *kh*. चित्रलिख् *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिख् *likh*, to paint.)

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	चित्रलिक् *chitralik*†	चित्रलिखौ *chitralikhau* (N.V.A.)	चित्रलिखः *chitralikhaḥ* (N.V.A.)
A.	चित्रलिखं *chitralikham*		
I.	चित्रलिखा *chitralikhá*	चित्रलिग्भ्यां *chitraligbhyám* (I.D.Ab.)	चित्रलिग्भिः *chitraligbhiḥ*
D.	चित्रलिखे *chitralikhe*		चित्रलिग्भ्यः *chitraligbhyaḥ* (D.Ab.)
Ab. G.	चित्रलिखः *chitralikhaḥ*		
G.		चित्रलिखोः *chitralikhoḥ* (G.L.)	चित्रलिखां *chitralikhám*
L.	चित्रलिखि *chitralikhi*		चित्रलिक्षु *chitralikshu**

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N.A.V.	चित्रलिक् *chitralik*†	चित्रलिखी *chitralikhí*	चित्रलिंखि *chitraliṅkhi*

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

* On the change of सु *su* after क् *k*, see § 100.

† क् *k* instead of ख् *kh*, see § 113; 54. 1.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वशक् *sarvaśak.*

BASE.	NOM. S.	NOM. PL. M. F.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
हरित् *harit*, green	हरित्	हरितः	हरिद्भिः	हरित्सु	हरिंति
m. f. n.	*harit*	*haritaḥ*	*haridbhiḥ*	*haritsu*	*harinti*
अग्निमथ् *agnimath*, fire-kindling	अग्निमत्	अग्निमथः	अग्निमद्भिः	अग्निमत्सु	अग्निमंथि
m. f. n.	*agnimat* *	*agnimathaḥ*	*agnimadbhiḥ* †	*agnimatsu* ‡	*agnimanthi*
सुहृद् *suhṛid*, friendly	सुहृत्	सुहृदः	सुहृद्भिः	सुहृत्सु	सुहृंदि
m. f. n.	*suhṛit*	*suhṛidaḥ*	*suhṛidbhiḥ*	*suhṛitsu*	*suhṛindi*
बुध् *budh*, knowing	भुत्	बुधः	भुद्भिः	भुत्सु	बुंधि
m. f. n.	*bhút* ‖	*búdhaḥ*	*bhudbhíḥ*	*bhutsú*	*búndhi*
गुप् *gup*, guardian	गुप्	गुपः	गुब्भिः	गुप्सु	गुंपि
m. f. n.	*gúp*	*gúpaḥ*	*gubbhíḥ*	*gupsú*	*gúmpi*
ककुभ् *kakubh*, region	ककुप्	ककुभः	ककुब्भिः	ककुप्सु	°ककुंभि
f.	*kakup*	*kakubhah*	*kakubbhiḥ*	*kakupsu*	*-kakumbhi*

§ 158. Bases ending in palatals, च् *ch*, छ् *chh*, ज् *j*, झ् *jh*.

Bases ending in च् *ch* change च् *ch* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel.

Base जलमुच् *jalamuch*, masc. cloud (water-dropping).

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	जलमुक् *jalamuk*	जलमुचौ *jalamuchau* (N.V.A.)	जलमुचः *jalamuchaḥ* (N.V.A.)
A.	जलमुचं *jalamucham*		
I.	जलमुचा *jalamuchá*	जलमुग्भ्यां *jalamugbhyám* (I.D.Ab.)	जलमुग्भिः *jalamugbhiḥ*
D.	जलमुचे *jalamuche*		जलमुग्भ्यः *jalamugbhyaḥ* (D.Ab.)
Ab.	जलमुचः *jalamuchaḥ* (Ab.G.)		
G.		जलमुचोः *jalamuchoḥ* (G.L.)	जलमुचां *jalamuchám*
L.	जलमुचि *jalamuchi*		जलमुक्षु *jalamukshu*

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N. A. V.	जलमुक् *jalamuk*	जलमुची *jalamuchí*	जलमुंचि *jalamuñchi*

Decline like जलमुच् *jalamuch*,—वाच् *vách*, fem. speech; त्वच् *tvach*, fem. skin; रुच् *ruch*, fem. light; स्रुच् *sruch*, fem. ladle.

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* थ् *th* final changed into त् *t*. See § 113; 54. 1. Final स् *s* dropt, § 55.
† See § 66. ‡ See § 54. 1. ‖ See § 118.

§ 159. Special bases in च् *ch.*

BASE.	NOM. S.	INSTR. PL.	LOC. PL.	NOM. PL.
क्रुंच् *kruñch**, moving crookedly, a curlew	क्रुङ् *krúṅ*	क्रुङ्भिः *krúṅbhiḥ*	क्रुंक्षु *krúṅkshu*	क्रुंचः *krúñchaḥ* (Accent, Pâṇ. VI. 1, 182)
प्रांच् *prâñch*, if it means worshipping	प्राङ् *práṅ*	प्राङ्भिः *práṅbhiḥ*	प्रांक्षु *práṅkshu*	प्रांचः *práñchaḥ* (Accent, Pâṇ. VI. 1, 182) (Acc. the same)
वृश्च् *vriśch* †, cutting	वृट् *vriṭ* ‡	वृड्भिः *vriḍbhíḥ*	वृट्सु *vriṭsú*	वृश्चः *vríśchaḥ* (Accent, Pâṇ. VI. 1, 168)

§ 160. Bases ending in छ् *chh* change छ् *chh* into श् *ś*, which becomes ट् *ṭ*, when final, and before consonants. (See § 125; 174. 6: Pâṇ. VI. 4, 19.)

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
प्राछ् *prâchh*, an asker	प्राट् *práṭ*	प्राशः *práśaḥ*	प्राड्भिः *prâḍbhíḥ*	प्राट्सु *prâṭsú*	प्रांशि *prâṃśi*

§ 161. Bases ending in ज् *j*, if regular, follow the example of nouns in च् *ch*, except that they preserve ज् *j* before vowels.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
रुज् *ruj*, disease	रुक् *rúk*	रुजः *rújaḥ*	रुग्भिः *rugbhíḥ*	रुक्षु *rukshú*	रुंजि *rúñji*
ऊर्ज् *ûrj*, strength	ऊर्क् *úrk* ‖	ऊर्जः *úrjaḥ*	ऊर्ग्भिः *úrgbhiḥ*	ऊर्क्षु *úrkshu*	ऊर्जि *úrji*

Other regular nouns in ज् *j*,—वणिज् *vaṇij*, m. merchant; भिषज् *bhishaj*, m. physician; ऋत्विज् *ritvij*, m. priest; स्रज् *sraj*, f. garland; असृज् *asrij*, n. blood. (On the optional forms of असृज् *asrij*, see § 214.) मज्ज् *majj*, Nom. Sing. मक् *mak*, diving.

§ 162. Bases ending in ज् *j* changeable to ड् *ḍ*.

Some bases ending in ज् *j* change ज् *j* into ट् *ṭ* or ड् *ḍ* when final, and before terminations beginning with consonants.

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* Derived from the root क्रुंच् *kruñch*. The Nom. Sing. would have been क्रुंक् + स् *kruṅk* + *s*; स् *s* and क् *k* are dropt, see § 114.

† Derived from the root व्रश्च् *vraśch*, (in the Dhâtupâṭha, ओव्रश्चू), to cut. According to Sanskrit grammarians, the penultimate स् *s* or श् *ś* is dropt, and च् *ch* before consonants or if final changed into ट् *ṭ*. (See § 114.)

‡ The form वृट् *vriṭ* (not व्रट् *vraṭ*) is confirmed by Siddhânta-Kaumudî (1863), vol. I. p. 182.

‖ On the two final consonants, see § 55. The Nom. Plur. Neut. would be ऊर्जि *úrji* or ऊंर्जि *úṁrji*. At the end of compounds the optional forms are ऊर्जि *úrji* or ऊर्ञ्जि *úrñji*. The latter form is confirmed by Colebrooke, the Siddhânta-Kaumudî, vol. I. p. 194, and the Prakriyâ-Kaumudî. The Prakriyâ-Kaumudî (p. 44 a) says: ऊर्जि । शौ नुम्नेति केचित् । बहूर्जि नुम्प्रतिषेधः । बहूर्जि कुलानि । अंत्यात्पूर्वं नुमिच्छंत्येके । बहूर्ञ्जि । (Pâṇ. VII. 1, 72, vârt.)

Base सम्राज् *samrâj*, masc. sovereign.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	सम्राट् *samrâṭ*	सम्राजौ *samrâjau* (N.V. A.)	सम्राजः *samrâjaḥ* (N.V. A.)
A.	सम्राजं *samrâjam*		
I.	सम्राजा *samrâjâ*	सम्राड्भ्यां *samrâḍbhyâm* (I. D. Ab.)	सम्राड्भिः *samrâḍbhiḥ*
D.	सम्राजे *samrâje*		सम्राड्भ्यः *samrâḍbhyaḥ* (D. Ab.)
Ab.	सम्राजः *samrâjaḥ* (Ab. G.)		
G.		सम्राजोः *samrâjoḥ* (G. L.)	सम्राजां *samrâjâm*
L.	सम्राजि *samrâji*		सम्राट्सु *samrâṭsu* or सम्राट्त्सु *samrâṭtsu* *

The words which follow this declension are mostly nouns derived, without any suffix, from the roots भ्राज् *bhrâj* (टुभ्राजृ, not भ्राजृ), to shine; मृज् *mṛij*, to clean; यज् *yaj* (except ऋत्विज् *ṛitvij*), to sacrifice; राज् *râj*, to shine, to rule; सृज् *sṛij*, to dismiss, to create, (स्रज् *sraj*, wreath, and असृज् *asṛij*, blood, are not derived from सृज् *sṛij*); भ्रज्ज् *bhrajj*, to roast (भ्रस्ज). Also परिव्राज् *parivrâj*, a mendicant.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
विभ्राज् *vibhrâj*, resplendent	विभ्राट् *vibhrâṭ* †	विभ्राजः *vibhrâjaḥ*	विभ्राड्भिः *vibhrâḍbhiḥ*	विभ्राट्सु *vibhrâṭsu*
देवेज् *devej* ‡, worshipper of the gods	देवेट् *deveṭ*	देवेजः *devejaḥ*	देवेड्भिः *deveḍbhiḥ*	देवेट्सु *deveṭsu*
विश्वसृज् *viśvasṛij*, creator of the universe	विश्वसृट् *viśvasṛiṭ*	विश्वसृजः *viśvasṛijaḥ*	विश्वसृड्भिः *viśvasṛiḍbhiḥ*	विश्वसृट्सु *viśvasṛiṭsu*
परिव्राज् *parivrâj*, a mendicant	परिव्राट् *parivrâṭ*	परिव्राजः *parivrâjaḥ*	परिव्राड्भिः *parivrâḍbhiḥ*	परिव्राट्सु *parivrâṭsu*
विश्वराज् *viśvarâj* ‖, an universal monarch	विश्वाराट् *viśvârâṭ*	विश्वराजः *viśvarâjaḥ*	विश्वाराड्भिः *viśvârâḍbhiḥ*	विश्वाराट्सु *viśvârâṭsu*
भृज्ज् *bhṛijj*, roasting	भृट् *bhṛíṭ*	भृज्जः *bhṛíjjaḥ*	भृड्भिः *bhṛiḍbhíḥ*	भृट्सु *bhṛiṭsú*

§ 163. Irregular bases in ज् *j*.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
1. खंज् *khâñj* ¶, lame	खन् *khân*	खंजः *khâñjaḥ*	खन्भिः *khanbhíḥ*	खन्सु *khansú*

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* Cf. § 76.

† From another root, विभ्राक् *vibhrâk*, विभ्राग्भिः *vibhrâgbhiḥ* &c. may be formed. (Siddh.-Kaum. vol. I. p. 165.)

‡ From देव *deva*, god, and यज् *yaj*, to sacrifice, contracted into इज् *ij*.

‖ The lengthening of the अ *a* in विश्व *viśva* takes place whenever ज् *j* is changed into a lingual. (Pâṇ. VI. 3, 128.)

¶ See Siddh.-Kaum. ed. Târânâtha, vol. I. p. 165.

2. अवयाज् *avayáj*, name of a Vedic priest, has two bases. The Nom. Sing. is अवयाः *avayáḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, अवयस् *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अवयः *he avayaḥ*.

Base अवयस् *avayas* and अवयाज् *avayáj*.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	अवयाः *avayáḥ*	अवयाजौ *avayájau* (N. A.)	अवयाजः *avayájaḥ* (N. A.)
A.	अवयाजं *avayájam*		
I.	अवयाजा *avayájá*	अवयोभ्यां *avayobhyám* (I. D. Ab.)	अवयोभिः *avayobhiḥ*
D.	अवयाजे *avayáje*		अवयोभ्यः *avayobhyaḥ* (D. Ab.)
Ab. G.	अवयाजः *avayájaḥ*		
G.		अवयाजोः *avayájoḥ* (G. L.)	अवयाजां *avayájám*
L.	अवयाजि *avayáji*		अवयःसु *avayaḥsu*
V.	अवयाः *avayáḥ* or अवयः *avayaḥ*	like Nom.	like Nom.

§ 164. Bases ending in र् *r*.

Bases ending in र् *r* are regular, only इ *i* and उ *u*, preceding the र् *r*, are lengthened, if the र् *r* is final or followed by a consonant (§ 144). In the Loc. Plur. the final र् *r* remains unchanged though followed by ष् *sh*. (§ 90.)

Base गिर् *gir*, fem. voice.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	गीः *gíḥ*	गिरौ *gírau* (N.V. A.)	गिरः *gíraḥ* (N.V. A.)
A.	गिरं *gíram*		
I.	गिरा *girá*	गीर्भ्यां *gírbhyám* (I. D. Ab.)	गीर्भिः *gírbhíḥ*
D.	गिरे *giré*		गीर्भ्यः *gírbhyáḥ* (D. Ab.)
Ab. G.	गिरः *giráḥ*		
G.		गिरोः *giróḥ* (G. L.)	गिरां *girám*
L.	गिरि *girí*		गीर्षु *gírshú*

Base वार् *vár*, neut. water.

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N.A.V.	वाः *váḥ*	वारी *várí**	वारि *vári*
I.	वारा *várá*	वार्भ्यां *várbhyám*	वार्भिः *várbhíḥ*, &c.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
पुर् *pur*, f. town	पूः *púḥ*	पुरः *púraḥ*	पूर्भिः *púrbhíḥ*	पूर्षु *púrshú*
द्वार् *dvár*, f. door	द्वाः *dváḥ*	द्वारः *dváraḥ*	द्वार्भिः *dvárbhiḥ*	द्वार्षु *dvárshú*
किर् *kir*, m. f. n. scattering	कीः *kíḥ*	किरः *kíraḥ*	कीर्भिः *kírbhíḥ*	कीर्षु *kírshú* †

* According to Pâṇ. VI. 1, 168, *várí* would have the accent on the first, while *hridí*, according to Pâṇ. VI. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tritîyâdi, but are Asarvanâmasthâna.

† Siddh.-Kaum. vol. I. p. 125.

§ 165. Bases in स् *s*.

(A.) Bases formed by the suffixes अस् *as*, इस् *is*, उस् *us*.

Bases ending in स् *s* change the स् *s* according to the general euphonic rules explained above. Thus

अस् *as*, if final, becomes अः *aḥ*. (§ 83)

अस् *as* followed by terminations beginning with vowels remains unchanged.

इस् and उस् *is* and *us* followed by terminations beginning with vowels are changed to इष् and उष् *ish* and *ush*. (See § 100.)

अस् *as* before भ् *bh* becomes ओ *o* (§ 84. 3); इस् *is* and उस् *us* before भ् *bh* become इर् *ir* and उर् *ur*. (§ 82.)

अस् *as* before सु *su* becomes अस् *as* or अः *aḥ*; इस् *is* and उस् *us* before सु *su* become इष् *ish* or इः *iḥ*, उष् *ush* or उः *uḥ*.

Besides these general rules, the following special rules should be observed:

1. Nouns formed by the suffix अस् *as* lengthen their अ *a* in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. सुमनाः *sumanâḥ*, well-minded (εὐμενής); Voc. सुमनः *sumanaḥ*.
2. Nouns formed by the suffixes इस् or उस् *is* or *us* do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. सुज्योतिः *sujyotiḥ*, having good light, from सु *su*, good, and ज्योतिः *jyotiḥ*, n. light; सुचक्षुः *suchakshuḥ*, having good eyes, from सु *su*, good, and चक्षुः *chakshuḥ*, n. eye. (Pâṇ. v. 4, 133, com.)
3. Neuter nouns in अस् *as*, इस् *is*, उस् *us*, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From मनः *manaḥ*, मनांसि *manâṁsi*; from ज्योतिः *jyotiḥ*, ज्योतींषि *jyotîṁshi*; from चक्षुः *chakshuḥ*, चक्षूंषि *chakshûṁshi*.

Base सुमनस् *sumánas*, well-minded, masc. fem. neut. (from सु *su* and मनस् *mánas*, neut. mind.)

	Singular. masc. fem.	Dual. masc. fem.	Plural. masc. fem.
N.	सुमनाः *sumánâḥ*	सुमनसौ *sumánasau* (N. A.)	सुमनसः *sumánasaḥ* (N. A.)
A.	सुमनसं *sumánasam*		
I.	सुमनसा *sumánasâ*	सुमनोभ्यां *sumánobhyâm* (I. D. Ab.)	सुमनोभिः *sumánobhiḥ*
D.	सुमनसे *sumánase*		सुमनोभ्यः *sumánobhyaḥ* (D. Ab.)
Ab.	सुमनसः *sumánasaḥ* (Ab. G.)		
G.		सुमनसोः *sumánasoḥ* (G. L.)	सुमनसां *sumánasâm*
L.	सुमनसि *sumánasi*		सुमनःसु *sumánaḥsu*
V.	सुमनः *súmanaḥ*	सुमनसौ *súmanasau*	सुमनसः *súmanasaḥ*

Neuter.

	Singular.	Dual.	Plural.
N.A.V.	सुमनः *sumánaḥ*	सुमनसी *sumánasî*	सुमनांसि *sumánâṁsi*

The rest like the masc. and fem.

Base सुज्योतिस् *sujyotis*, well-lighted, masc. fem. neut. (from सु *su* and ज्योतिस् *jyotis*, neut. light.)

	Singular. Masc. Fem.	Dual. Masc. Fem.	Plural. Masc. Fem.
N.V.	सुज्योतिः *sujyótiḥ*	सुज्योतिषौ *sujyótishau*	सुज्योतिषः *sujyótishaḥ*
A.	सुज्योतिषं *sujyótisham*		
I.	सुज्योतिषा *sujyótishâ*	सुज्योतिर्भ्यां *sujyótirbhyâm*	सुज्योतिर्भिः *sujyótirbhiḥ*
D.	सुज्योतिषे *sujyótishe*		सुज्योतिर्भ्यः *sujyótirbhyaḥ*
Ab.	सुज्योतिषः *sujyótishaḥ*		
G.		सुज्योतिषोः *sujyótishoḥ*	सुज्योतिषां *sujyótishâm*
L.	सुज्योतिषि *sujyótishi*		सुज्योतिःषु *sujyótiḥshu*

Neuter.

	Singular.	Dual.	Plural.
N. A.V.	सुज्योतिः *sujyótiḥ*	सुज्योतिषी *sujyótishî*	सुज्योतींषि *sujyótîṁshi*

The rest like the masc. and fem.

Decline after the model of सुमनस् *sumanas* and सुज्योतिस् *sujyotis* the following bases·

वेधस् *vedhas*, Nom. sing. वेधाः *vedhâḥ*, m. wise. चंद्रमस् *chandramas*, N. s. चंद्रमाः *chandramâḥ*, m. moon. प्रचेतस् *prachetas*, N. s. प्रचेताः *prachetâḥ*, m., Nom. prop. of a lawgiver. दिवौकस् *divaukas*, N. s. दिवौकाः *divaukâḥ*, m. a deity. विहायस् *vihâyas*, N. s. विहायाः *vihâyâḥ*, m. bird. अप्सरस् *apsaras*, N. s. अप्सराः *apsarâḥ*, f. a nymph. महौजस् *mahaujas*, N. s. महौजाः *mahaujâḥ*, m. f. n. very mighty. पयस् *payas*, N. s. पयः *payaḥ*, n. milk. अयस् *ayas*, N. s. अयः *ayaḥ*, n. iron. यशस् *yaśas*, N. s. यशः *yaśaḥ*, n. praise. हविस् *havis*, N. s. हविः *haviḥ*, n. oblation. अर्चिस् *archis*, N. s. अर्चिः *archiḥ*, n. splendour. आयुस् *âyus*, N. s. आयुः *âyuḥ*, n. life, age. वपुस् *vapus*, N. s. वपुः *vapuḥ*, n. body*.

§ 166. जरा *jarâ*, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base जरस् *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

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* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound; नष्टहविः *nashṭahaviḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehtlingk (Declination im Sanskrit, p. 125) gave जरस् *jaras*, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.



	Dual.	**Dual.**	
N.A.V.	निर्जरौ *nirjarau* or	निर्जरसौ *nirjarasau*	
I.D.Ab.	निर्जराभ्यां *nirjarâbhyâm*	deest	
G.L.	निर्जरयोः *nirjarayoḥ* or	निर्जरसोः *nirjarasoḥ*	
	Plural.	**Plural.**	
N.V.	निर्जराः *nirjarâḥ* or	निर्जरसः *nirjarasaḥ*	
A.	निर्जरान् *nirjarân* or	निर्जरसः *nirjarasaḥ*	
I.	निर्जरैः *nirjaraiḥ*	deest	(निर्जरसैः *nirjarasaiḥ*, masc.)
D.Ab.	निर्जरेभ्यः *nirjarebhyaḥ*	deest	
G.	निर्जराणां *nirjarâṇâm* or	निर्जरसां *nirjarasâm*	
L.	निर्जरेषु *nirjareshu*	deest	

Fem. निर्जरा *nirjarâ*, like कांता *kântâ*.
Neut. निर्जरं *nirjaram*, like कांतं *kântam*.

Neut. Sing. deest (निर्जरसं *nirjarasam*); Dual निर्जरसी *nirjarasî*; Plur. निर्जरांसि *nirjarâṁsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudaṁśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehâ*, पुरुदंशा *purudaṁśâ*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehaḥ*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśanâ* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanaḥ* or उशन *uśana*. (Sâr. I. 9, 73.)

§ 170. (B.) Bases ending in radical स् *s*.

1. From पिंड *piṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिंडग्रस् *piṇḍagras*, a lump-eater.

   From पिस् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस् *supis*, well-walking.

   From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.

2. In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.

   Ex. Nom. Sing. m. f. n. पिंडग्रः *piṇḍagraḥ*, सुपीः *supîḥ*, सुतूः *sutûḥ*.

3. In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.

   Ex. Nom. Acc. Voc. Plur. neut. पिंडग्रंसि *piṇḍagraṁsi*, सुपिंसि *supiṁsi*, सुतुंसि *sutuṁsi*.

4. Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.

   Ex. Instr. Plur. सुपीर्भिः *supîrbhiḥ*, सुतूर्भिः *sutûrbhiḥ*, सुतूःषु *sutûḥshu*.

5. The radical स् *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into ष् *sh*. (See § 100, note.)

Base पिंडग्रस् *piṇḍagras*, eating a mouthful, masc. fem. neut.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	पिंडग्रः *piṇḍagraḥ*	पिंडग्रसौ *piṇḍagrasau*	पिंडग्रसः *piṇḍagrasaḥ*
A.	पिंडग्रसं *piṇḍagrasam*		
I.	पिंडग्रसा *piṇḍagrasá*	पिंडग्रोभ्यां *piṇḍagrobhyám*	पिंडग्रोभिः *piṇḍagrobhiḥ*
D.	पिंडग्रसे *piṇḍagrase*		पिंडग्रोभ्यः *piṇḍagrobhyaḥ*
Ab. G.	पिंडग्रसः *piṇḍagrasaḥ*	पिंडग्रसोः *piṇḍagrasoḥ*	पिंडग्रसां *piṇḍagrasám*
L.	पिंडग्रसि *piṇḍagrasi*		पिंडग्रःसु *piṇḍagraḥsu*

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N. A.V.	पिंडग्रः *piṇḍagraḥ*	पिंडग्रसी *piṇḍagrasí*	पिंडग्रंसि *piṇḍagraṁsi*

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	सुतूः *sutúḥ*	सुतुसौ *sutusau*	सुतुसः *sutusaḥ*
A.	सुतुसं *sutusam*		
I.	सुतुसा *sutusá*	सुतूर्भ्यां *sutúrbhyám*	सुतूर्भिः *sutúrbhiḥ*
D.	सुतुसे *sutuse*		सुतूर्भ्यः *sutúrbhyaḥ*
Ab. G.	सुतुसः *sutusaḥ*	सुतुसोः *sutusoḥ*	सुतुसां *sutusám*
L.	सुतुसि *sutusi*		सुतूःषु *sutúḥshu* or सुतूष्षु *sutúshshu**

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N.A.V.	सुतूः *sutúḥ*	सुतुसी *sutusí*	सुतुंसि *sutuṁsi*

§ 171. Nouns derived from desiderative verbs change स् *s* into ष् *sh* when necessary. Base पिपठिस् *pipaṭhis*, wishing to read, masc. fem. neut.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	पिपठीः *pipaṭhíḥ*	पिपठिषौ *pipaṭhishau*	पिपठिषः *pipaṭhishaḥ*
A.	पिपठिषं *pipaṭhisham*		
I.	पिपठिषा *pipaṭhishá*	पिपठीर्भ्यां *pipaṭhírbhyám*	पिपठीर्भिः *pipaṭhírbhiḥ*
D.	पिपठिषे *pipaṭhishe*		पिपठीर्भ्यः *pipaṭhírbhyaḥ*
Ab. G.	पिपठिषः *pipaṭhishaḥ*	पिपठिषोः *pipaṭhishoḥ*	पिपठिषां *pipaṭhishám*
L.	पिपठिषि *pipaṭhishi*		पिपठीःषु *pipaṭhíḥshu*

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N. A.V.	पिपठीः *pipaṭhíḥ*	पिपठिषी *pipaṭhishí*	पिपठिषि *pipaṭhishi* (see § 172)

* Siddh.-Kaum. vol. I. p. 187. § 83.

§ 172. The nouns आशिस् *âśis*, fem. blessing, and सजुष् *sajush*, masc. a companion, are declined like पिपठिस् *pipaṭhis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds*.

List of different Bases in स् s.

Base.	Nom. Sing. masc. fem.	neut.	Nom. Pl. masc. fem.	neut.	Instr. Pl.	Loc. Pl.
सुमनस् *sumanas*, kind, m. f. n.	सुमनाः *sumanâḥ*[1]	°नः *-naḥ*	सुमनसः *sumanasaḥ*	सुमनांसि *sumanâṁsi*	सुमनोभिः *sumanobhiḥ*	सुमनस्सु or °नःसु *sumanassu* or *-naḥsu*
सुज्योतिस् *sujyotis*, well-lighted, m.f.n.	सुज्योतिः *sujyotiḥ*	id.	सुज्योतिषः *sujyotishaḥ*	सुज्योतींषि *sujyotîṁshi*	सुज्योतिर्भिः *sujyotirbhiḥ*	सुज्योतिष्षु or °तिःषु *sujyotishshu* or *-tiḥshu*
पिंडग्रस् *piṇḍagras*, lump-eating, m.f.n.	पिंडग्रः *piṇḍagraḥ*	id.	पिंडग्रसः *piṇḍagrasaḥ*	पिंडग्रंसि *piṇḍagraṁsi*	पिंडग्रोभिः *piṇḍagrobhiḥ*	पिंडग्रस्सु or °ग्रःसु *piṇḍagrassu* or *-graḥsu*
चकास् *chakâs*, splendid, m. f. n.	चकाः *chakâḥ*	id.	चकासः *chakâsaḥ*	चकांसि *chakâṁsi*	चकाभिः *chakâbhiḥ*	चकास्सु or चकाःसु *chakâssu* or *chakâḥsu*
दोस् *dos*[2], arm, m. (n.) (Accent, P. VI. 1, 171)	दोः *doḥ*	id.	दोषः *dóshaḥ*	दोंषि *dóṁshi*	दोर्भिः *dórbhiḥ*	दोष्षु or दोःषु *dóshshu* or *dóḥshu*
सुपिस् *supis*, well-going, m. f. n.	सुपीः *supîḥ*	id.[3]	सुपिसः *supisaḥ*[4]	सुपिंसि *supiṁsi*	सुपीर्भिः *supîrbhiḥ*	सुपीष्षु or सुपीःषु *supîshshu* or *supîḥshu*
सुतुस् *sutus*, well-sounding, m. f. n.	सुतूः *sutûḥ*	id.	सुतुसः *sutusaḥ*	सुतुंसि *sutuṁsi*	सुतूर्भिः *sutûrbhiḥ*	सुतूष्षु or सुतूःषु *sutûshshu* or *sutûḥshu*
पिपठिस् *pipaṭhis*, desirous of reading, m.f.n.	पिपठीः *pipaṭhîḥ*	id.[3]	पिपठिषः *pipaṭhishaḥ*	पिपठिषि *pipaṭhishi*[3]	पिपठीर्भिः *pipaṭhîrbhiḥ*	पिपठीष्षु or °ठीःषु *pipaṭhîshshu* or *-ṭhîḥsh*
चिकीर्स् *chikîrs*, desirous of acting, m. f. n.	चिकीः *chikîḥ*	id.	चिकीर्षः *chikîrshaḥ*	चिकीर्षि *chikîrshi*[5]	चिकीर्भिः *chikîrbhiḥ*	चिकीर्षु *chikîrshu*
आशिस् *âśis*, blessing, f.	आशीः *âśîḥ* (Voc. id.)	id.	आशिषः *âśishaḥ*	आशींषि *âśîṁshi*	आशीर्भिः *âśîrbhiḥ*	आशीष्षु or आशीःषु *âśîshshu* or *âśîḥshu*
सजुस् *sajus*, companion, m.	सजूः *sajûḥ* (Voc. id.)	id.	सजुषः *sajushaḥ*	सजूंषि *sajûṁshi*	सजूर्भिः *sajûrbhiḥ*	सजूष्षु or सजूःषु *sajûshshu* or *sajûḥshu*
सुहिंस् *suhiṁs*, one who strikes well, m. f. n.	सुहिन् *suhin*	id.	सुहिंसः *suhiṁsaḥ*	सुहिंसि *suhiṁsi*	सुहिन्भिः *suhinbhiḥ*	सुहिन्सु *suhinsu*[6]

* Some grammarians do not allow the lengthening of the vowels in आशींषि *âśîṁshi* and सजूंषि *sajûṁshi*. (सांतेति सूत्रे । पा° ६.४.१०। महच्छब्दसाहचर्येण प्रातिपदिकावयवसांतसंयोगस्यैव ग्रहणेनात दीर्घाप्राप्तेः॥ सजुषः षांतत्वेन सांतसंयोगस्याभावात्॥) This may be right according to the strict interpretation of Pâṇini, but the Prâtiśâkhya (XIII. 7) gives the rule in a more general form, stating that every neuter ending in an Ûshman has a long vowel before the Anusvâra, the Anusvâra being followed by *si* or *shi*.

[1] The Vocative is सुमनः *sumanaḥ*. In the other paradigms it is the same as the Nominative.

[2] दोस् *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

[3] Siddh.-Kaum. vol. I. p. 197.

[4] स् *s* not changed into ष् *sh*; see § 100, note.

[5] Siddh.-Kaum. vol. I. p. 194.

[6] See § 75.



8. Most bases ending in ह् *h* change ह् *h* into ट् *ṭ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
लिह् *lih,* m.f.n. licking	लिट् *líṭ*	लिहः *líhaḥ*	लिंहि *líṁhi*	लिड्भिः *liḍbhíḥ*	लिट्सु *liṭsú*
गुह् *guh,* m.f.n. covering	घुट् *ghúṭ*	गुहः *gúhaḥ*	गुंहि *gúṁhi*	घुड्भिः *ghuḍbhíḥ*	घुट्सु *ghuṭsú*

On the change of initial ग् *g* into घ् *gh,* see § 93.

9. Bases derived from roots ending in ह् *h,* and beginning with द् *d,* change ह् *h* into क् *k.* Likewise उष्णिह् *ushṇih,* a metre.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् *duh,* m.f.n. milking	धुक् *dhúk*	दुहः *dúhaḥ*	दुंहि *dúṁhi*	धुग्भिः *dhugbhíḥ*	धुक्षु *dhukshú*

10. Bases derived from the roots द्रुह् *druh,* to hate, मुह् *muh,* to confound, स्निह् *snih,* to love, स्नुह् *snuh,* to spue, may change the final ह् *h* into ट् *ṭ* or क् *k.*

BASE.	NOM. SING.	NOM. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
द्रुह् *druh,* m.f.n. hating	ध्रुट् or ध्रुक् *dhrúṭ* or *dhrúk*	द्रुहः *drúhaḥ*	द्रुंहि *drúṁhi*	ध्रुड्भिः or ध्रुग्भिः *dhruḍbhíḥ* or *dhrugbhíḥ*	ध्रुट्सु or ध्रुक्षु *dhruṭsú* or *dhrukshú*

11. Bases derived from नह् *nah,* to bind, change ह् *h* into त् *t.*

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानह् *upânah,* f. a shoe	उपानत् *upânat*	उपानहः *upânahaḥ*	उपानद्भिः *upânadbhiḥ*	उपानत्सु *upânatsu*

Decline विपाश् *vipâś,* f. the Beyah river in the Punjab. विष् *vish,* f. ordure. रुष् *rush,* f. anger. विप्रुष् *viprush,* f. drop of water. विविक्ष् *viviksh,* wishing to enter. स्निह् *snih,* loving. गोदुह् *goduh,* cow-milker. मधुलिह् *madhulih,* bee. त्विष् *tvish,* f. splendour. बहुत्विष् *bahutvish,* m. f. n. very splendid. रत्नमुष् *ratnamush,* a stealer of gems. ईदृश् *îdṛiś,* m. f. n. such. कीदृश् *kîdṛiś,* m. f. n. Which? मर्मस्पृश् *marmaspṛiś,* giving pain.

§ 175. तुरासाह् *turâsâh,* m. name of Indra, changes स् *s* into ष् *sh* whenever ह् *h* is changed into ड् *ḍ* or ट् *ṭ.*

Nom. Sing. तुराषाट् *turâshâṭ.* Nom. Dual तुरासाहौ *turâsâhau.* Instr. Plur. तुराषाड्भिः *turâshâḍbhiḥ.*

§ 176. पुरोडाश् *puroḍâś,* m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः *puroḍâḥ,* and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् *puroḍas.* The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः *he puroḍaḥ.*

	SINGULAR.	DUAL.	PLURAL.
N.	पुरोडाः *puroḍâḥ*	पुरोडाशौ *puroḍâśau*	पुरोडाशः *puroḍâśaḥ*
A.	पुरोडाशं *puroḍâśam*	पुरोडाशौ *puroḍâśau*	पुरोडाशः *puroḍâśaḥ*
I.	पुरोडाशा *puroḍâśâ*	पुरोडोभ्यां *puroḍobhyâm*	पुरोडोभिः *puroḍobhiḥ*
D.	पुरोडाशे *puroḍâśe*	पुरोडोभ्यां *puroḍobhyâm*	पुरोडोभ्यः *puroḍobhyaḥ*
Ab.	पुरोडाशः *puroḍâśaḥ*	पुरोडोभ्यां *puroḍobhyâm*	पुरोडोभ्यः *puroḍobhyaḥ*
G.	पुरोडाशः *puroḍâśaḥ*	पुरोडाशोः *puroḍâśoḥ*	पुरोडाशां *puroḍâśâm*
L.	पुरोडाशि *puroḍâśi*	पुरोडाशोः *puroḍâśoḥ*	पुरोडःसु *puroḍaḥsu*
V.	पुरोडाः or °डः *puroḍâḥ* or *-ḍaḥ*	पुरोडाशौ *puroḍâśau*	पुरोडाशः *puroḍâśaḥ*

§ 177. Another word, उक्थशास् *ukthaśás*, a reciter of hymns, is declined like पुरोडाश् *puroḍáś*.

Nom. उक्थशाः *ukthaśáḥ*. Acc. Sing. उक्थशासं *ukthaśásam*. Instr. Plur. उक्थशोभिः *ukthaśobhiḥ*. Voc. Sing. उक्थशाः or उक्थशः *ukthaśáḥ* or *ukthaśaḥ*.

§ 178. Bases in म् *m*.

Bases ending in म् *m* retain म् *m* before all terminations beginning with vowels. Before all other terminations and when final, the म् *m* is changed into न् *n*.

Base प्रशाम् *praśám*, mild.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
Nom. Voc.	प्रशान् *praśán*	प्रशामौ *praśámau*	प्रशामः *praśámaḥ*
Acc.	प्रशामं *praśámam*	प्रशामौ *praśámau*	प्रशामः *praśámaḥ*
Instr.	प्रशामा *praśámá*	प्रशान्भ्यां *praśánbhyám*	प्रशान्भिः *praśánbhiḥ*
Loc.	प्रशामि *praśámi*	प्रशामोः *praśámoḥ*	प्रशान्सु *praśánsu*

2. Nouns with changeable Bases.

A. *Nouns with two Bases.*

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing.
Nom. Voc. and Acc. Dual } of masc. nouns*;
Nom. Voc (not Acc.) Plural
Nom. Voc. and Acc. Plural of neuter nouns;

and a second base for all other cases.

The former base will be called the *Aṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada and Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the Pada and Bha cases, is strengthened in the Aṅga cases. Thus the Pada and Bha base प्राच् *prâch* becomes in the Aṅga cases प्रांच् *prâñch*. The Pada base of the present participle अदत् *adat*, eating, becomes अदंत् *adant* in the Aṅga

* Most nouns with changeable bases form their feminines in ई *í*. A few, however, such as दामन् *dáman*, are said to be feminine without taking the ई *í*, and some of them occur as feminine at the end of compounds.

cases. This gives us the following system of terminations for words with two bases:

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.	
Nom. Voc.	स् *s* (which is always dropt)	औ *au*	अः *aḥ*	*
Acc.	अं *am*	औ *au*	अः *aḥ*	
Instr.	आ *á*	भ्यां *bhyâm*	भिः *bhiḥ*	
Dat.	ए *e*	भ्यां *bhyâm*	भ्यः *bhyaḥ*	
Abl.	अः *aḥ*	भ्यां *bhyâm*	भ्यः *bhyaḥ*	
Gen.	अः *aḥ*	ओः *oḥ*	आं *âm*	
Loc.	इ *i*	ओः *oḥ*	सु *su*	

NEUTER.

	SINGULAR.	DUAL.	PLURAL.	
Nom. Acc.	——	ई *í*	इ *i*	*

§ 180. Certain words derived from अंच् *añch*, to move, have two, others three bases.

प्राच् *prách*, forward, eastern, has two bases, प्रांच् *práñch* for its Aṅga, प्राच् *prách* for its Pada and Bha base, and is declined accordingly †.

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. V.	प्राङ् *práṅ* ‡	प्रांचौ *práñchau*	प्रांचः *práñchaḥ*
A.	प्रांचं *práñcham*	प्रांचौ *práñchau*	प्राचः *práchaḥ* ‖
I.	प्राचा *práchá*		प्राग्भिः *prágbhiḥ*
D.	प्राचे *práche*	प्राग्भ्यां *prágbhyám* (I. D. Ab.)	प्राग्भ्यः *prágbhyaḥ* (D. Ab.)
Ab. G.	प्राचः *práchaḥ*		
G.		प्राचोः *práchoḥ* (G. L.)	प्राचां *práchám*
L.	प्राचि *práchi*		प्राक्षु *prákshu*

* Aṅga base, or, according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the *Sarvanâmasthâna* terminations.

† Compounds ending in अच् *ach* retain the accent on the preposition, except after prepositions ending in इ *i* or उ *u*. This rule does not apply to नि *ní* and अधि *ádhi* (Pâṇ. VI. 2, 52–53). Hence पराच् *párâch*, अवाच् *ávâch*, प्राच् *prách*, उदच् *údach*; also न्यच् *nyăch*, अध्यच् *ádhyach*; सध्र्यच् *sadhryăch*, विष्वच् *víshvach*: but प्रत्यच् *pratyách*, सम्यच् *samyách*, अन्वच् *anvách*.

‡ प्राङ् *práṅ* stands for प्राङ्क् *práṅk*; this for प्रांच् *práñch*+स् *s*.

‖ In the declension of words ending in अच् *ach*, the rule is that if अच् *ach* has the Udâtta, as in प्रत्यच् *pratyách*, सम्यच् *samyách*, अन्वच् *anvách* (§ 180, note), all terminations, except the Sarvanâmasthânas, take the Udâtta (Pâṇ. VI. 1, 169–170). The rule Pâṇ. VI. 1, 182, refers to अंच् *añch*, not to अच् *ach*. The rule Pâṇ. VI. 1, 222, is restricted in the Veda by VI. 1, 170. प्राच् *prách* is treated as if the accent were on the preposition.



	Singular. Masc.	Dual. Masc.	Plural. Masc.
N.V.	प्रत्यङ् pratyáṅ	प्रत्यंचौ pratyáñchau	प्रत्यंचः pratyáñchaḥ
A.	प्रत्यंचं pratyáñcham	प्रत्यंचौ pratyáñchau	प्रतीचः pratícháḥ*
I.	प्रतीचा pratíchá	प्रत्यग्भ्यां pratyagbhyám	प्रत्यग्भिः pratyagbhíḥ
D.	प्रतीचे pratíché	प्रत्यग्भ्यां pratyagbhyám	प्रत्यग्भ्यः pratyagbhyáḥ
Ab.	प्रतीचः pratícháḥ	प्रत्यग्भ्यां pratyagbhyám	प्रत्यग्भ्यः pratyagbhyáḥ
G.	प्रतीचः pratícháḥ	प्रतीचोः pratíchóḥ	प्रतीचां pratíchám
L.	प्रतीचि pratíchí	प्रतीचोः pratíchóḥ	प्रत्यक्षु pratyakshú

Neuter.

	Singular.	Dual.	Plural.
N.A.	प्रत्यक् pratyák	प्रतीची pratíchí	प्रत्यंचि pratyáñchi

Fem.

	Singular.
N.	प्रतीची pratíchí.

The following words, derived from अंच् añch, to move, have three bases:

Aṅga or Strong Base.	Pada or Middle Base.	Bha or Weak Base.
प्रत्यंच् pratyáñch, behind (Pâṇ. vi. 2, 52)	प्रत्यच् pratyach	प्रतीच् pratích
सम्यंच् samyáñch, right (vi. 2, 52)	सम्यच् samyach	समीच् samích
न्यंच् nyãñch, low (vi. 2, 53)	न्यच् nyach	नीच् ních
सध्र्यंच् sadhryãñch, accompanying (vi. 3, 95)	सध्र्यच् sadhryach	सध्रीच् sadhrích
अन्वंच् anváñch, following (vi. 2, 52)	अन्वच् anvach	अनूच् anúch
विष्वंच् víshvañch, all-pervading	विष्वच् víshvach	विषूच् víshúch
उदंच् údañch, upward (vi. 2, 52)	उदच् údach	उदीच् údích
तिर्यंच् tiryáñch, tortuous	तिर्यच् tiryach	तिरश्च् tiraśch

Bases in अत् at and अंत् ant.

1. *Participles Present.*

§ 182. Participles of the present have two bases, the Pada and Bha base in अत् at, the Aṅga base in अंत् ant. (Accent, Pâṇ. vi. 1, 173.)

	Singular. Masc.	Dual. Masc.	Plural. Masc.
N.V.	अदन् adán	अदंतौ adántau	अदंतः adántaḥ
A.	अदंतं adántam	अदंतौ adántau	अदतः adatáḥ
I.	अदता adatá	अदद्भ्यां adádbhyám	अदद्भिः adádbhiḥ
D.	अदते adaté	अदद्भ्यां adádbhyám	अदद्भ्यः adádbhyaḥ
Ab.	अदतः adatáḥ	अदद्भ्यां adádbhyám	अदद्भ्यः adádbhyaḥ
G.	अदतः adatáḥ	अदतोः adatóḥ	अदतां adatám
L.	अदति adatí	अदतोः adatóḥ	अदत्सु adátsu

* Rv. i. 173, 5.

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N. A. अदत् *adát*	अदती *adatí*	अदंति *adánti*

FEM.

SINGULAR.

N. अदती *adatí*, &c., like नदी *nadí*.

§ 183. There is a very difficult rule according to which certain participles keep the न् *n* in the Nom. and Acc. Dual of neuters, and before the ई *í* of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

I. Participles of verbs following the Bhû, Div, and Chur classes *must* preserve the न् *n*.

II. Participles of verbs following the Tud class *may* or *may not* preserve the न् *n*. The same applies to all participles of the future in स्यत् *syat*, and to the participles of verbs of the Ad class in आ *á*.

III. Participles of all other verbs *must* reject the न् *n*.

I. भवत् *bhávat*.	Nom. and Acc. Dual Neut.	भवंती *bhávantí*.
दीव्यत् *dívyat*.		दीव्यंती *dívyantí*.
चोरयत् *chorávat*.		चोरयंती *choráyantí*.
II. तुदत् *tudát*.		तुदंती *tudántí* or तुदती *tudatí*.
भविष्यत् *bhavishyát* (fut.).		भविष्यंती *bhavishyántí* or भविष्यती *bhavishyatí*.
यात् *yát*.		यांती *yántí* or याती *yátí*.
III. अदत् *adát*.	Nom. and Acc. Dual Neut.	अदती *adatí*.
जुह्वत् *júhvat*.		जुह्वती *júhvatí*.
सुन्वत् *sunvát*.		सुन्वती *sunvatí*.
रुंधत् *rundhát*		रुंधती *rundhatí*.
तन्वत् *tanvát*.		तन्वती *tanvatí*.
क्रीणत् *krínát*.		क्रीणती *krínatí*.

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवंती *bhávantí*, being, fem.; तुदंती *tudántí* or तुदती *tudatí*, striking, fem.; अदती *adatí*, eating, fem. The feminine base is declined regularly as a base in ई *í*.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् *n* is optional. With this exception, these participles are therefore really declined like nouns in त् *t* with unchangeable bases.

Base ददत् *dádat*, giving, from दा *dá*, to give, ददामि *dádámi*, I give.

	SINGULAR. MASC.	SINGULAR. NEUT.	DUAL. MASC.	DUAL. NEUT.	PLURAL. MASC.	PLURAL. NEUT.
N.V.	ददत् *dádat*	ददत् *dádat*	ददतौ *dádatau*	ददती *dádatí*	ददतः *dádatah*	ददति *dádati* *
A.	ददतं *dádatam*	ददत् *dádat*	ददतौ *dádatau*	ददती *dádatí*	ददतः *dádatah*	ददति *dádati* *
I.	ददता *dádatá*		दद्भ्यां *dádadbhyám*		दद्भिः *dádadbhih*	
D.	ददते *dádate*		दद्भ्यां *dádadbhyám*		दद्भ्यः *dádadbhyah*	
Ab.	ददतः *dádatah*		दद्भ्यां *dádadbhyám*		दद्भ्यः *dádadbhyah*	
G.	ददतः *dádatah*		ददतोः *dádatoh*		ददतां *dádatám*	
L.	ददति *dádati*		ददतोः *dádatoh*		ददत्सु *dádatsu*	

* Or ददंति *dádanti*.

The same rule applies to the participles जक्षत् *jakshat,* eating; जाग्रत् *jágrat,* waking; दरिद्रत् *daridrat,* being poor; शासत् *śásat,* commanding; चकासत् *chakásat,* shining. But जगत् *jágat,* neut. the world, forms Nom. Plur. जगंति *jáganti,* only.

§ 185. बृहत् *brihát,* great, पृषत् *príshat,* m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N.V.	बृहन् *brihán*	बृहंतौ *brihántau*	बृहंतः *brihántaḥ*
A.	बृहंतं *brihántam*	बृहंतौ *brihántau*	बृहतः *brihatáḥ*

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N.A.	बृहत् *brihát*	बृहती *brihatí*	बृहंति *brihánti*

FEM.

	SINGULAR.
N.	बृहती *brihatí*

§ 186. महत् *mahat,* great, likewise originally a participle of the Ad class, forms its Aṅga or strong base in अंत् *ánt.*

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N.	महान् *mahán*	महांतौ *mahántau*	महांतः *mahántaḥ*
A.	महांतं *mahántam*	महांतौ *mahántau*	महतः *mahatáḥ*
I.	महता *mahatá*	महद्भ्यां *mahádbhyám*	महद्भिः *mahádbhiḥ*
D.	महते *mahaté*	महद्भ्यां *mahádbhyám*	महद्भ्यः *mahádbhyaḥ*
Ab.	महतः *mahatáḥ*	महद्भ्यां *mahádbhyám*	महद्भ्यः *mahádbhyaḥ*
G.	महतः *mahatáḥ*	महतोः *mahatóḥ*	महतां *mahatám*
L.	महति *mahatí*	महतोः *mahatóḥ*	महत्सु *mahátsu*
V.	महन् *máhan*		

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N.A.V.	महत् *mahát*	महती *mahatí*	महांति *mahánti*

The rest like the masculine.

FEM.

	SINGULAR.
N.	महती *mahatí*

Bases ending in the Suffixes मत् mat *and* वत् vat, *forming their Aṅga Bases in* मंत् mant *and* वंत् vant.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their Aṅga or strong base in मंत् *mant* and वंत् *vant.* They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

भवत् *bhavat*, being, part. present.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. भवन् *bhavan*	भवंतौ *bhavantau*	भवंतः *bhavantaḥ*
A. भवंतं *bhavantam*	भवंतौ *bhavantau*	भवतः *bhavataḥ*
V. भवन् *bhavan*		

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N.A.V. भवत् *bhavat*	भवंती *bhavantî*	भवंति *bhavanti*

FEM.
SINGULAR.

N. भवंती *bhavantî*

§ 189. अर्वत् *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अर्वा *arvâ*. अर्वन् *arvan* in अनर्वन् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् *an;* Nom. Sing. अनर्वा *anarvâ;* Nom. Dual अनर्वाणौ *anarvâṇau;* Acc. Sing. अनर्वाणं *anarvâṇam;* Instr. Sing. अनर्वणा *anarvaṇâ;* Instr. Plur. अनर्वभिः *anarvabhiḥ*. The feminine of अर्वत् *arvat* is अर्वती *arvatî*.

§ 190. कियत् *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyatî*, इयती *iyatî*.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. कियान् *kíyân*	कियंतौ *kíyantau*	कियंतः *kíyantaḥ*
A. कियंतं *kíyantam*	कियंतौ *kíyantau*	कियतः *kíyataḥ*
I. कियता *kíyatâ*	कियद्भ्यां *kíyadbhyâm*	कियद्भिः *kíyadbhiḥ*
V. कियन् *kíyan*		

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N.A.V. कियत् *kiyat*	कियती *kiyatî*	कियंति *kiyanti*

Bases in अन् an (अन् an, मन् man, वन् van.)

§ 191. Words in अन् *an* have three bases: their Aṅga or strong base is आन् *ân;* their Bha or weakest base न् *n;* and their Pada or middle base अ *a*.

Mark besides,

1. That the Nom. Sing. masc. has आ *â*, not आन् *ân*(*s*).
2. That the Nom. Sing. neut. has अ *a*, not अन् *an*.
3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पर्व्न् *parvn* from पर्वन् *parvan*,

or आत्म्न् *átmn* from आत्मन् *âtman.* This rule applies only to words ending in मन् *man* and वन् *van,* not to words ending in simple अन् *an.* Thus तक्षन् *takshan* forms तक्ष्णा *takshṇá; मूर्धन् múrdhan,* मूर्ध्ना *múrdhná,* &c.

5. That in all other words the loss of the अ *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the अ *a;* thus राज्ञी *rájñí.*

राजन् *rájan,* m. king. Aṅga, राजान् *rájân;* Pada, राज *râja;* Bha, राज्ञ् *râjñ.*

MASCULINE.

	SINGULAR.	DUAL.	PLURAL.
N.	राजा *rájá*	राजानौ *rájânau*	राजानः *rájânaḥ*
A.	राजानं *rájânam*	राजानौ *rájânau*	राज्ञः *rájñaḥ*
V.	राजन् *rájan*		
I.	राज्ञा *rájñá*	राजभ्यां *rájabhyâm*	राजभिः *rájabhiḥ*
D.	राज्ञे *rájñe*	राजभ्यां *rájabhyâm*	राजभ्यः *rájabhyaḥ*
Ab.	राज्ञः *rájñaḥ*	राजभ्यां *rájabhyâm*	राजभ्यः *rájabhyaḥ*
G.	राज्ञः *rájñaḥ*	राज्ञोः *rájñoḥ*	राज्ञां *rájñâm*
L.	राज्ञि *rájñi* or राजनि *rájani*	राज्ञोः *rájñoḥ*	राजसु *rájasu*

नामन् *náman,* n. name. Aṅga, नामान् *nâmân;* Pada, नाम *nâma;* Bha, नाम्न् *nâmn.*

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N.A.	नाम *náma*	नाम्नी *námní* or नामनी *námaní*	नामानि *námâni*
V.	नाम *náma* or नामन् *náman*		
I.	नाम्ना *námná*	नामभ्यां *námabhyâm*	नामभिः *námabhiḥ*
D.	नाम्ने *námne*	नामभ्यां *námabhyâm*	नामभ्यः *námabhyaḥ*
Ab.	नाम्नः *námnaḥ*	नामभ्यां *námabhyâm*	नामभ्यः *námabhyaḥ*
G.	नाम्नः *námnaḥ*	नाम्नोः *námnoḥ*	नाम्नां *námnâm*
L.	नाम्नि *námni* or नामनि *námani*	नाम्नोः *námnoḥ*	नामसु *námasu*

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman,* m. n. the creator, यज्वन् *yajvan,* m. sacrificer, पर्वन् *parvan,* n. joint, form their Bha base in मन् *man* and वन् *van.*

ब्रह्मन् *brahmán,* m. creator. Aṅga, ब्रह्मान् *brahmán;* Pada, ब्रह्म *brahmá;* Bha, ब्रह्मन् *brahmán.*

MASCULINE.

	SINGULAR.	DUAL.	PLURAL.
N.	ब्रह्मा brahmá	ब्रह्माणौ brahmáṇau	ब्रह्माणः brahmáṇaḥ
A.	ब्रह्माणं brahmáṇam	ब्रह्माणौ brahmáṇau	ब्रह्मणः brahmáṇaḥ
V.	ब्रह्मन् bráhman		
I.	ब्रह्मणा brahmáṇá	ब्रह्मभ्यां brahmábhyám	ब्रह्मभिः brahmábhiḥ
D.	ब्रह्मणे brahmáṇe	ब्रह्मभ्यां brahmábhyám	ब्रह्मभ्यः brahmábhyaḥ
Ab.	ब्रह्मणः brahmáṇaḥ	ब्रह्मभ्यां brahmábhyám	ब्रह्मभ्यः brahmábhyaḥ
G.	ब्रह्मणः brahmáṇaḥ	ब्रह्मणोः brahmáṇoḥ	ब्रह्मणां brahmáṇám
L.	ब्रह्मणि brahmáṇi	ब्रह्मणोः brahmáṇoḥ	ब्रह्मसु brahmásu

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N. A.	ब्रह्म bráhma	ब्रह्मणी bráhmaṇí	ब्रह्माणि bráhmáṇi
V.	ब्रह्म bráhma or ब्रह्मन् bráhman		

Decline यज्वन् *yajvan*, sacrificer; आत्मन् *átman*, self; सुधर्मन् *sudharman*, virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् दीव्यति *div dívyati*, lengthens the दि *di* to दी *dí*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivá;* Nom. Plur. प्रतिदिवानः *pratidivánaḥ;* Acc. Plur. प्रतिदीव्नः *pratidívnaḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rájan*, king, form their feminine in ई *í*, dropping the अ *a* before the न् *n;* राज्ञी *rájñí*, queen.

Words in वन् *van*, like धीवन् *dhívan*, fisherman, form their feminine in वरी *varí;* धीवरी *dhívarí*, wife of a fisherman. (See, however, Pâṇ. IV. 1, 7, vârt.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dáman*, fem. rope; Nom. Sing. दामा *dámá*, Acc. दामानं *dámánam;* but there is an optional base दामा *dámá*, Acc. Sing. दामां *dámám*. (Pâṇ. IV. 1, 11; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *á*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई *í* (Pâṇ. IV. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मा *sucharmá*, having good leather, Nom. Dual सुचर्माणौ *sucharmáṇau;* सुपर्वा *suparvá*, सुपर्वाणौ *suparváṇau:* or, Nom. Sing. fem. सुचर्मा *sucharmá*, Nom. Dual सुचर्मे *sucharme*, Plur. सुचर्माः *sucharmáḥ;* सुपर्वा *suparvá*, सुपर्वे *suparve*, सुपर्वाः *suparváḥ*. Of बहुराजन् *bahurájan*, having many kings, the feminine may be,

1. बहुराजा *bahurájá*, Dual बहुराजानौ *bahurájánau*.
2. बहुराजा *bahurájá*, Dual बहुराजे *bahuráje*.
3. बहुराज्ञी *bahurájñí*, Dual बहुराज्ञ्यौ *bahurájñyau*.

द्विदाम्नी *dvidámní* (Pâṇ. IV. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varí*, धीवन् *dhívan*, a fisherman, धीवरी *dhívarí*, पीवन् *pívan*, पीवरी *pívarí*, fat, may do the same at the end of compounds, or



§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dírghâhan*, having long days, is declined:

SINGULAR.	DUAL.	PLURAL.
N. दीर्घाहाः *dírghâhâḥ* *	N.A.V. दीर्घाहाणौ *dírghâhâṇau*	N.V. दीर्घाहाणः *dírghâhâṇaḥ*
V. दीर्घाहः *dírghâhaḥ*		A. दीर्घाह्नः *dírghâhnaḥ*
A. दीर्घाहाणं *dírghâhâṇam*		I. दीर्घाहोभिः *dírghâhobhiḥ*, &c.

Feminine, दीर्घाह्नी *dírghâhní* (Pâṇ. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *sâya*, अह्न *ahna* is substituted for अहन् *ahan*: but in the Loc. Sing. both forms are admitted; e.g. द्व्यह्नः *dvyahnaḥ*, produced in two days; Loc. Sing. द्व्यह्ने *dvyahne* or द्व्यह्नि *dvyahni* or द्व्यहनि *dvyahani*. (Pâṇ. VI. 3, 110.)

§ 199. श्वन् *śvan*, m. dog, युवन् *yuvan*, m. young, take शुन् *śun*, यून् *yûn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m. (Accent, Pâṇ. VI. 1, 182.)

SINGULAR.	DUAL.	PLURAL.
N. श्वा *śvấ*	N.A.V. श्वानौ *śvấnau*	N. श्वानः *śvấnaḥ*
A. श्वानं *śvấnam*		A. शुनः *śúnaḥ*
V. श्वन् *śván*		I. श्वभिः *śvábhiḥ*

The feminine of श्वन् *śvan* is शुनी *śuní*; of युवन् *yúvan*, युवतिः *yuvatíḥ*; according to some grammarians, यूनी *yûní*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghon* as its Bha base.

SINGULAR.	DUAL.	PLURAL.
N. मघवा *maghávấ*	N.A.V. मघवानौ *maghávấnau*	N. मघवानः *maghávấnaḥ*
A. मघवानं *maghávấnam*		A. मघोनः *maghónaḥ*
V. मघवन् *mághavan*		I. मघवभिः *maghávabhiḥ* †

The same word may likewise be declined like a masculine with the suffix वत् *vat* or मत् *mat*; (see अग्निमत् *agnimat*.)

SINGULAR.	DUAL.	PLURAL.
N. मघवान् *maghávấn*	N.A.V. मघवंतौ *maghávantau*	N. मघवंतः *maghávantaḥ*
A. मघवंतं *maghávantam*		A. मघवतः *maghávataḥ*
V. मघवन् *mághavan*		I. मघवद्भिः *maghávadbhiḥ*

The feminine is accordingly either मघोनी *maghóní* or मघवती *maghavatí*.

§ 201. पूषन् *pûshán* and अर्यमन् *aryamán*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut.; (in this they follow the bases in इन् *in*; § 203.) For the rest, they are declined like nouns in अन् *an*; (see राजन् *râjan*.)

* Pâṇ. VIII. 2, 69, vârt. 1; Siddh.-Kaum. vol. I. p. 194; but Colebrooke, p. 83, has दीर्घाहा *dírghâhâ* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
पूषन्, पूष, पूष्ण् *púshan, púsha, púshṇ*	पूषा *púshá*	पूषणः *púsháṇaḥ*	पूष्णः *púshṇáḥ*	पूषभिः *púshábhiḥ*	पूषाणि *púsháṇi*
अर्यमन्, अर्यम, अर्यम्ण् *aryaman, aryama, aryamṇ*	अर्यमा *aryamá*	अर्यमणः *aryamáṇaḥ*	अर्यम्णः *aryamṇáḥ*	अर्यमभिः *aryamábhiḥ*	अर्यमाणि *aryamáṇi*

Loc. Sing. पूष्णि *púshṇí* or पूषणि *púsháṇi;* or, according to some, पूषि *púshi.* (Sâr 1. 9, 31.)

§ 202. The root हन् *han,* to kill, if used as a noun, follows the same rule; only that when the vowel between ह् *h* and न् *n* is dropt, ह् *h* becomes घ् *gh.*

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
हन् *han,* ह *ha,* घ्न् *ghn*	हा *há*	हनः *hanaḥ*	घ्नः *ghnaḥ*	हभिः *habhiḥ*	हानि *háni*
ब्रह्महन्, ह, घ्न् *brahmahan, ha, ghn*	ब्रह्महा *brahmahá*	ब्रह्महणः *brahmaháṇaḥ*	ब्रह्मघ्नः *brahmaghnáḥ*	ब्रह्महभिः *brahmahábhiḥ*	ब्रह्महाणि *brahmaháṇi*

Loc. Sing. ब्रह्मघ्नि *brahmaghní* or ब्रह्महणि *brahmaháṇi.*

Bases in इन् in.

§ 203. Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in ई *í;* the Nom. Acc. Sing. neut. in इ *ĭ;* and the Nom. Acc. Plur. neut. in ईनि *íni.*

MASCULINE.

	SINGULAR.	DUAL.	PLURAL.
N.	धनी *dhaní*	धनिनौ *dhaninâu*	धनिनः *dhaninaḥ*
A.	धनिनं *dhaninam*	धनिनौ *dhaninau*	धनिनः *dhaninaḥ*
I.	धनिना *dhaniná*	धनिभ्यां *dhanibhyâm*	धनिभिः *dhanibhiḥ*
D.	धनिने *dhanine*	धनिभ्यां *dhanibhyâm*	धनिभ्यः *dhanibhyaḥ*
Ab.	धनिनः *dhaninaḥ*	धनिभ्यां *dhanibhyâm*	धनिभ्यः *dhanibhyaḥ*
G.	धनिनः *dhaninaḥ*	धनिनोः *dhaninoḥ*	धनिनां *dhaninâm*
L.	धनिनि *dhanini*	धनिनोः *dhaninoḥ*	धनिषु *dhanishu*
V.	धनिन् *dhánin*	धनिनौ *dháninau*	धनिनः *dháninaḥ*

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N.A.	धनि *dhani*	धनिनी *dhaninî*	धनीनि *dhaníni*
V.	धनि *dháni* or धनिन् *dhánin*		

FEM.

	SINGULAR.
N.	धनिनी *dhaninî*

Decline मेधाविन् *medhâvin,* wise; यशस्विन् *yaśasvin,* glorious; वाग्मिन् *vâgmin,* loquacious; कारिन् *kârin,* doing.

Note—These nouns in इन् *in,* (etymologically a shortened form of अन् *an,*) follow the analogy of nouns in अन् *an* (like राजन् *râjan,* नामन् *nâman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

Participles in वस् vas.

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases; वांस् *vâṁs* as the Aṅga, उष् *ush* as the Bha, and वस् *vas* as the Pada base. According to Sanskrit grammarians, they change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s*; (see § 173, 131.) But the fact is, that the Pada base is really वत् *vat*, not वस् *vas*.

Aṅga, रुरुद्वांस् *rurudvâṁs*; Pada, रुरुद्वस् *rurudvas*; Bha, रुरुदुष् *rurudush*.

MASCULINE.

	SINGULAR.	DUAL.	PLURAL.
N.	रुरुद्वान् *rurudvấn*	रुरुद्वांसौ *rurudvấṁsau*	रुरुद्वांसः *rurudvấṁsaḥ*
A.	रुरुद्वांसं *rurudvấṁsam*	रुरुद्वांसौ *rurudvấṁsau*	रुरुदुषः *rurudúshaḥ*
V.	रुरुद्वन् *rúrudvan*		
I.	रुरुदुषा *rurudúshâ*	रुरुद्वद्भ्यां *rurudvádbhyâm*	रुरुद्वद्भिः *rurudvádbhiḥ*
D.	रुरुदुषे *rurudúshe*	रुरुद्वद्भ्यां *rurudvádbhyâm*	रुरुद्वद्भ्यः *rurudvádbhyaḥ*
Ab.	रुरुदुषः *rurudúshaḥ*	रुरुद्वद्भ्यां *rurudvádbhyâm*	रुरुद्वद्भ्यः *rurudvádbhyaḥ*
G.	रुरुदुषः *rurudúshaḥ*	रुरुदुषोः *rurudúshoḥ*	रुरुदुषां *rurudúshâm*
L.	रुरुदुषि *rurudúshi*	रुरुदुषोः *rurudúshoḥ*	रुरुद्वत्सु *rurudvátsu*

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N.	रुरुद्वत् *rurudvát*	रुरुदुषी *rurudúshî*	रुरुद्वांसि *rurudvấṁsi*

FEM.

	SINGULAR.
N.	रुरुदुषी *rurudushî*

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उष् *ush*. Thus

तस्थिवान् *tasthivân*, from स्था *sthâ*, to stand, forms the fem. तस्थुषी *tasthushî*.
पेचिवान् *pechivân*, from पच् *pach*, to cook, forms the fem. पेचुषी *pechushî*.

A very common word following this declension is विद्वान् *vidván*, wise, (for विविद्वान् *vividvân*); fem. विदुषी *vidúshî*.

If the root ends in इ *i* or ई *î*, this radical vowel is never dropt before उष् *ush*, the contracted form of वस् *vaṣ*. Hence from नी *nî*, निनीवान् *ninîvân*; Instr. निन्युषा *ninyushâ*; fem. निन्युषी *ninyushî*.



The feminine is either सुपाद् *supâd* or सुपदी *supadî* (Pâṇ. IV. 1, 8); but a metre consisting of two feet is called द्विपदा *dvipadâ*.

§ 208. Words ending in वाह् *vâh*, carrying, retain वाह् *vâh* as Aṅga and Pada base, but shorten it to ऊह् *ûh* as Bha base. The fem. is ऊही *ûhî*.

Final ह् *h* is interchangeable with ढ् *ḍh*, ड् *ḍ*, ट् *ṭ*. (See § 128; 174, 8.)

The ऊ *û* of ऊह् *ûh* forms Vṛiddhi with a preceding अ *a* or आ *â* (§ 46). Thus विश्ववाह् *viśvavâh*, upholder of the universe. (Accent, Pâṇ. VI. 1, 171.)

	SINGULAR.	DUAL.	PLURAL.
N.V.	विश्ववाट् *viśvavấṭ*	विश्ववाहौ *viśvavấhau*	विश्ववाहः *viśvavấhaḥ*
A.	विश्ववाहं *viśvavấham*	विश्ववाहौ *viśvavấhau*	विश्वौहः *viśvauháḥ*
I.			विश्ववाड्भिः *viśvavâḍbhíḥ*

§ 209. श्वेतवाह् *śvetavấh* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e.g. Nom.Voc. श्वेतवाः *śvetavấḥ*; Acc. श्वेतवाहं *śvetavấham*; Instr. श्वेतौहा *śvetauhấ*; Instr. Plur. श्वेतवोभिः *śvetavobhíḥ*, &c.; Loc. Plur. श्वेतवःसु *śvetavaḥsú*.

Some grammarians allow श्वेतवाह् *śvetavâh*, instead of श्वेतौह् *śvetauh*, in all the Bha cases (Sâr. I. 9, 14), and likewise श्वेतवः *śvétavaḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vâh* is अनडुह् *anaḍuh*, an ox, (i.e. a cart-drawer.) It has three bases: 1. The Aṅga base अनड्वाह् *anaḍvâh*; 2. The Pada base अनडुद् *anaḍud*; 3. The Bha base अनडुह् *anaḍuh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.	DUAL.	PLURAL.
N. अनड्वान् *anaḍvân*	N.A.V. अनड्वाहौ *anaḍvâhau*	N. अनड्वाहः *anaḍvâhaḥ*
V. अनड्वन् *anaḍvan*	I.D.Ab. अनडुद्भ्यां *anaḍudbhyâm*	A. अनडुहः *anaḍuhaḥ*
A. अनड्वाहं *anaḍvâham*	G.L. अनडुहोः *anaḍuhoḥ*	I. अनडुद्भिः *anaḍudbhiḥ*
I. अनडुहा *anaḍuhâ*		L. अनडुत्सु *anaḍutsu*

If used as a neuter, at the end of a compound, it forms

	SINGULAR.	DUAL.	PLURAL.
N.A.V.	अनडुद् *anaḍud*	अनडुही *anaḍuhî*	अनड्वांहि *anaḍvâṁhi*

The rest like the masculine.

The feminine is अनडुही *anaḍuhî* or अनड्वाही *anaḍvâhî* (Pâṇ. VII. 1, 98, vârt.).

§ 211. अप् *ap*, water, is invariably plural, and makes its अ *a* long in the Aṅga base, and substitutes त् *t* for प् *p* before an affix beginning with भ् *bh*.

Plural: Nom. आपः *ấpaḥ*, Acc. अपः *ăpấḥ*, Instr. अद्भिः *adbhíḥ*, Loc. अप्सु *apsú*. (Accent, Pâṇ. VI. 1, 171.)

In composition अप् *ap* is said to form स्वाप् *svâp*, Nom. Sing. masc. and fem., having good water; Acc. स्वापं *svâpam*; Instr. स्वपा *svapâ*, &c. Nom. Plur. स्वापः *svâpaḥ*; Acc. स्वपः *svapaḥ*; Instr. स्वद्भिः *svadbhiḥ*, &c. The neuter forms the Nom. Sing. स्वप् *svap*; Nom. Plur. स्वंपि *svampi* or स्वांपि *svâmpi*, according to different interpretations of Pâṇini. (Colebrooke, p. 101, note.) The Sârasvatî (I. 9, 62) gives स्वांपि तडागानि *svâmpi taḍâgâni*, tanks with good water.

§ 212. पुंस् *pum̃s*, man, has three bases: 1. The Aṅga base पुमांस् *pumā́m̃s;* 2. The Pada base पुम् *pum;* 3. The Bha base पुंस् *pum̃s.* (Accent, Pâṇ. VI. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N. पुमान् *pumā́n*	N.A.V. पुमांसौ *pumā́m̃sau*	N. पुमांसः *pumā́m̃saḥ*
V. पुमन् *púman*	I.D.Ab. पुंभ्यां *pumbhyā́m*	A. पुंसः *pum̃sáḥ*
A. पुमांसं *pumā́m̃sam*	G.L. पुंसोः *pum̃sóḥ*	I. पुंभिः *pumbhíḥ*
I. पुंसा *pum̃sā́*		L. पुंसु *pum̃sú*

The Loc. Plur. is written पुंसु *pum̃sú*, not पुंषु *pum̃shú* or पुन्सु *punsú* (§ 100, note). The Sârasvatî gives पुंक्षु *puṅkshú* (1. 9, 70). Pâṇini (VIII. 3, 58) says that नुं *num* only, not Anusvâra in general, does not prevent the change of स् *s* into ष् *sh;* and therefore that change does not take place in सुहिन्सु *suhinsu* and पुंसु *pum̃su.* In the first, न् *n* is radical, not inserted; in the second, the Anusvâra represents an original म् *m.* Cf. Siddh.-Kaum. vol. 1. p. 186: सुहिन्सु पुंस्वित्यादावनुस्वारसत्त्वेऽपि तस्य नुमस्थानिकत्वाभावान्न षत्वमिति भावः।

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसी *supum̃sî*, Nom. Plur. सुपुमांसि *supumā́m̃si.*

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows, (Accent, Pâṇ. VI. 1, 171; 183):
Base दिव् *div*, द्यु *dyu.* (See § 219.)

SINGULAR.	DUAL.	PLURAL.
N. द्यौः *dyaúḥ*	N.A.V. दिवौ *dívau*	N. दिवः *dívaḥ*
A. दिवं *dívam*	I.D.Ab. द्युभ्यां *dyúbhyā́m*	A. दिवः *diváḥ*
I. दिवा *divā́*	G.L. दिवोः *divóḥ*	I. द्युभिः *dyúbhiḥ*
D. दिवे *divé*		D.Ab. द्युभ्यः *dyúbhyaḥ*
Ab.G. दिवः *diváḥ*		G. दिवां *divā́m*
L. दिवि *diví*		L. द्युषु *dyúshu*
V. द्यौः *dyaũḥ*		

Another base द्यो *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो *go*, § 219. (See Siddh.-Kaum. vol. 1. p. 138.)

Compounds like सुदिव् *sudiv*, having a good sky, are declined in the masc. and fem. like दिव् *div.* Hence सुद्यौः *sudyauḥ*, सुदिवं *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual सुदिवी *sudivî;* Plur. सुदिवि *sudivi.*

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanâmasthâna cases, i. e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neuters. (Pâṇ. VI. 1, 63.) Thus

DEFECTIVE BASE:	BASE DECLINED THROUGHOUT:
*1. असन् *asan*, n. blood;	असृज् *asṛij*, n.
*2. आसन् *ā́san*, n. face;	आस्य *ā́sya*, n.
*3. उदन् *udan*, n. water;	उदक *udaka*, n.
4. दत् *dat*, m. tooth; Acc. Pl. दतः *datáḥ;*	दंत *danta*, m.

* No accent on Vibhakti. (Pâṇ. VI. 1, 171.)

*5. दोषन् *doshan*, (m.) n. arm;	दोस् *dos*, m. n.
6. नस् *nas*, f. nose; Acc. Pl. नसः *nasáḥ*;	नासिका *násiká*, f.
7. निश् *niś*, f. night; Acc. Pl. निशः *niśáḥ*;	निशा *niśá*, f.
8. पद् *pad*, m. foot; Acc. Pl. पदः *padáḥ*;	पाद *páda*, m.
9. पृत् *prit*, f. army †; Loc. Pl. पृत्सु *pritsú*;	पृतना *pritaná*, f.
10. मांस् *máṁs*, n. meat ‡;	मांस *máṁsa*, n.
11. मास् *más*, m. month ‖; मासः *másáḥ*;	मास *mása*, m.
*12. यकन् *yakan*, n. liver ¶;	यकृत् *yakrit*, n.
*13. यूषन् *yúshan*, m. pea-soup;	यूष *yúsha*, m.
*14. शकन् *śakan*, n. ordure;	शकृत् *śakrit*, n.
15. स्नु *snu*, n. ridge;	सानु *sánu*, n.
16. हृद् *hrid*, n. (m.); Gen. Sing. हृदः *hridáḥ*;	हृदय *hridaya*, n.

Hence in

No. 1.	N.V.A. Sing. is असृक् *asrik* only;	but	A. Plur. असृंजि *asriñji* or असानि *asáni*.
	N.V.A. Dual is असृजी *asrijí* only;		I. Sing. असृजा *asrijá* or अस्ना *asná*.
	N.V. Plur. is असृंजि *asriñji* only;		I. Du. असृग्भ्यां *asrigbhyám* or असभ्यां *asabhyán*
No. 4.	N.A.V. Sing. is दंतः, °तं, °त *dantaḥ, am, a*, only;	but	A. Plur. दंतान् *dantán* or दतः *dataḥ*.
	N.V.A. Dual is दंतौ *dantau* only;		I. Sing. दंतेन *dantena* or दता *datá*.
	N.V. Plur. is दंताः *dantáḥ* only;		I. Dual दंताभ्यां *dantábhyám* or दद्भ्यां *dadbhyán*
No. 11.	N.A.V. Sing. is मासः, °सं, °स *másaḥ, am, a*, only;	but	A. Plur. मासान् *másán* or मासः *másaḥ*.
	N.V.A. Dual is मासौ *másau* only;		I. Sing. मासेन *másena* or मासा *másá*.
	N.V. Plur. is मासाः *másáḥ* only;		I. Dual मासाभ्यां *másábhyám* or माभ्यां *mábhyá*
No. 13.	N.A.V. Sing. is यूषः, °षं, °ष *yúshaḥ, am, a*, only;	but	A. Plur. यूषान् *yúshán* or यूष्णः *yúshṇaḥ*.
	N.A.V. Dual is यूषौ *yúshau* only;		I. Sing. यूषेण *yúsheṇa* or यूष्णा *yúshṇá*.
	N.V. Plur. is यूषाः *yúsháḥ* only;		I. Du. यूषाभ्यां *yúshábhyám* or °षभ्यां *-shabhyán*
			L. Sing. यूषे *yúshe* or °षणि *-shaṇi* or °ष्णि *-shṇ*

Grammarians differ on the exact meaning of Pâṇini's rule; and forms such as दोषणी *doshaṇí*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. vol. I. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

2. *Bases ending in Vowels.*

§ 215. Bases ending in vowels may be subdivided into two classes:

1. Bases ending in any vowels, except derivative अ *a* and आ *á*.
2. Bases ending in derivative अ *a* and आ *á*.

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* No accent on Vibhakti. (Pâṇ. VI. 1, 171.) † Siddh.-Kaum. vol. I. p. 131.

‡ Siddh.-Kaum. vol. I. p. 141. ‖ The Sârasvatî gives all cases of मास् *más* (1. 6, 35).

¶ Pâṇ. VI. 1, 63.



If bases in ऐ *ai*, ओ *o*, औ *au* are to be declined as neuters at the end of compounds, they shorten ऐ *ai* to इ *i*, and ओ *o* and औ *au* to उ *u*, and are then declined like neuters in इ *i* and उ *u*. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. सुरिणा *suriṇâ* or सुराया *surâyâ*; but only सुनुना *sununâ*.

§ 219. द्यो *dyo*, fem. heaven, is declined like गो *go*. It coincides in the Nom. and Voc. Sing. with दिव् *div*, sky, but differs from it in all other cases. (§ 213.)

	SINGULAR.	DUAL.	PLURAL.
N.	द्यौः *dyaúḥ*	द्यावौ *dyấvau* (N. A.)	द्यावः *dyấvaḥ*
A.	द्यां *dyấm* *		द्याः *dyấḥ* *
I.	द्यवा *dyávâ*	द्योभ्यां *dyóbhyâm* (I. D. Ab.)	द्योभिः *dyóbhiḥ*
D.	द्यवे *dyáve*		द्योभ्यः *dyóbhyaḥ* (D. Ab.)
Ab.	द्योः *dyóḥ* (Ab. G.)		
G.		द्यवोः *dyávoḥ* (G. L.)	द्यवां *dyávâm*
L.	द्यवि *dyávi*		द्योषु *dyóshu*
V.	द्यौः *dyaũḥ*		

Forms of *dyu* which occur in the Rig-veda:

Sing. N. *dyaús*; A. *dívam*, *dyấm*; I. *divấ* (*dívâ*, by day); D. *divé*; G. *diváḥ*, *dyóḥ*; L. *diví*, *dyávi*; V. *dyaũs* (Rv. VI. 51, 5). Plur. N. *dyấvaḥ*; A. *dyû́n*; I. *dyúbhiḥ*. Dual N. *dyấvâ*.

Being used at the end of a compound द्यो *dyo* forms its neuter base as द्यु *dyu*; e.g. प्रद्यु *pradyu*, eminently celestial, Dual प्रद्युनी *pradyunî*, Plur. प्रद्यूनि *pradyûni* (Siddh.-Kaum. vol. I. pp. 144, 145); while from दिव् *div* the neuter adjective was, as we saw, सुद्यु *sudyu*, having a good sky, Dual सुदिवी *sudivî*, Plur. सुदीवि *sudîvi* (Colebr. pp. 67, 73). प्रद्यु *pradyu*, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. I. p. 145).

Note—There are no real nouns ending in ए *e*, though grammarians imagine such words as एः *eḥ*, the sun, उद्यदेः *udyadeḥ*, the rising sun; Nom. Dual उद्यदयौ *udyadayau*, Nom. Plur. उद्यदयः *udyadayaḥ*.

Bases in ई *î* and ऊ *û*.

1. *Monosyllabic Bases in* ई î *and* ऊ û, *being both Masculine and Feminine.*

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like धी *dhî*, thinking, क्री *krî*, buying, लू *lû*, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final ई *î* and ऊ *û* into इय् *iy* and उव् *uv*, before vowels. (Pâṇ. VI. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here

* Kâśikâ VI. 1, 93.

they may either change ई *í* and ऊ *ú* into इय् *iy* and उव् *uv*, or into य् *y* and व् *v*. They change it

1. Into इय् *iy* and उव् *uv:*

a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनीः *paramaníḥ*, the best leader, Acc. Sing. परमनियं *paramaniyam*. Here नीः *níḥ* is treated as a noun, and seems to have lost its verbal character. शुद्धधीः *śuddhadhíḥ*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं *śuddhadhiyam;* कुधीः *kudhíḥ*, a man of bad thought, Acc. Sing. कुधियं *kudhiyam*. (Sâr.)

b. If ई *í* and ऊ *ú* are preceded by two radical initial consonants. जलक्रीः *jalakríḥ*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakriyam*. सुश्रीः *suśríḥ*, well faring, Acc. Sing. सुश्रियं *suśriyam*. (Siddh.-Kaum. vol. I. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pâṇ. VI. 4, 82.)

2. Into य् *y* and व् *v*, under all other circumstances, i. e. wherever the monosyllabic bases retain their verbal character. ग्रामणीः *grâmaṇíḥ*, leader of a village, Acc. Sing. ग्रामण्यं *grâmaṇyam;* here ग्राम *grâma* is not the predicate of नीः *níḥ*, but is governed by नीः *níḥ*, which retains so far its verbal character. प्रधीः *pradhíḥ*, thinking in a high degree, Acc. Sing. प्रध्यं *pradhyam;* here प्र *pra* is a preposition belonging to धी *dhí*, which retains its verbal nature. उन्नीः *unníḥ*, leading out, Acc. Sing. उन्न्यं *unnyam;* here उद् *ud* is a preposition belonging to नी *ní*. Though ई *í* is preceded by two consonants, one only belongs to the root. शुद्धधीः *śuddhadhíḥ* (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्धध्यं *śuddhadhyam*, and thus be distinguished from शुद्धधीः *śuddhadhíḥ* (as a Karmadhâraya compound), a pure thinker, or as a Bahuvrîhi compound, a man possessed of pure thoughts (Siddh.-Kaum. vol. I. p. 119), which both have शुद्धधियं *śuddhadhiyam* for their accusative. The general idea which suggested the distinction between bases changing their final ई *í* and ऊ *ú* either into इय् *iy* and उव् *uv*, or into य् *y* and व् *v*, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धीः *dhíḥ*, a thinker), or in such compounds as a noun admits of (सुधीः *sudhíḥ**, a good thinker; शुद्धधीः *śuddhadhíḥ*, a pure thinker or pure thoughted); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधीः *pradhíḥ*, providens) or by a noun which was governed by them. The nouns in which ई *í* and ऊ *ú* stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भू *bhú*. Thus भू *bhú* becomes भुव् *bhuv* before vowels, whether it be verbal or nominal. (Pâṇ. VI. 4, 85.) Ex. स्वयंभूः *svayambhúḥ*, self-existing, Acc. Sing. स्वयंभुवं *svayambhuvam*. (Sâr. I. 6, 61. Siddh.-Kaum. vol. I. p. 119.) Not, however, in वर्षाभूः *varshâbhúḥ*, frog, Acc. Sing. वर्षाभ्वं *varshâbhvam* (Pâṇ. VI. 4, 84), and in some other compounds, such as करभूः *karabhúḥ* or कारभूः *kârabhúḥ*, nail, पुनर्भूः *punarbhúḥ*, re-born, दृन्भूः *dṛinbhúḥ*, thunderbolt. (Pâṇ. VI. 4, 84, vârt.)

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* सुधीः *sudhíḥ* is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं *sudhiyam*, &c., as if it were a Karmadhâraya compound. (Pâṇ. VI. 4, 85.)

2. *Polysyllabic Bases in* ई î *and* ऊ û.

§ 222. Polysyllabic bases in ई *î* and ऊ *û* being both masculine and feminine, such as पपीः *papîḥ*, protector, the sun, ययीः *yayîḥ*, road, and नृतूः *nṛitûḥ*, dancer, are declined like the verbal compounds प्रधीः *pradhîḥ* and वृक्षलूः *vṛikshalûḥ*, except that

1. they form the Acc. Sing. in ईं *îm* and ऊं *ûm;*
2. they form the Acc. Plur. in ईन् *în* and ऊन् *ûn*.

Remember also, that those in ई *î* form the Loc. Sing. in ई *î*, not in यि *yi*.

वातप्रमीः *vâtapramîḥ*, antelope, may be declined like पपीः *papîḥ;* but if derived by क्विप् *kvip*, it may entirely follow the verbal प्रधीः *pradhîḥ* (Siddh.-Kaum. vol. 1. p. 116). The same applies to nouns like सुतीः *sutîḥ*, wishing for a son; सुखीः *sukhîḥ*, wishing for pleasure. They follow the verbal प्रधीः *pradhîḥ* throughout, but they have their Gen. and Abl. Sing. in उः *uḥ;* सुत्युः *sutyuḥ* (Siddh.-Kaum. vol. 1. p. 120). If the final long ई *î* is preceded by two consonants, it is changed before vowels into इय् *iy*. Ex. शुष्कीः *śushkîḥ*, शुष्कियौ *śushkiyau*, &c.



	Monosyllabic, masc. and fem.	The same, at the end of compounds, used as a noun, masc. and fem.	The same, at the end of compounds, with initial double consonants, masc. and fem.	The same, in composition with prepositions, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	Polysyllabic, masc. and fem.
	cutter.	best cutter.	dice-player.	cutting asunder.	corn-cutter.	dancer.
	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.
N.	लूः *lûḥ*	परमलूः *paramalûḥ*	कटप्रूः *kaṭaprûḥ*	विलूः *vilûḥ*	यवलूः *yavalûḥ*	नृतूः *nṛitûḥ*
A.	लुवं *luvam*	परमलुवं *paramaluvam*	कटप्रुवं *kaṭapruvam*	विल्वं *vilvam*	यवल्वं *yavalvam*	नृतूं *nṛitûm*
I.	लुवा *luvâ*	परमलुवा *paramaluvâ*	कटप्रुवा *kaṭapruvâ*	विल्वा *vilvâ*	यवल्वा *yavalvâ*	नृत्वा *nṛitvâ*
D.	लुवे *luve*	परमलुवे *paramaluve*	कटप्रुवे *kaṭapruve*	विल्वे *vilve*	यवल्वे *yavalve*	नृत्वे *nṛitve*
Ab. G.	लुवः *luvaḥ*	परमलुवः *paramaluvaḥ*	कटप्रुवः *kaṭapruvaḥ*	विल्वः *vilvaḥ*	यवल्वः *yavalvaḥ*	नृत्वः *nṛitvaḥ*
L.	लुवि *luvi*	परमलुवि *paramaluvi*	कटप्रुवि *kaṭapruvi*	विल्वि *vilvi*	यवल्वि *yavalvi*	नृत्वि *nṛitvi*
V.	लूः *lûḥ*	परमलूः *paramalûḥ*	कटप्रूः *kaṭaprûḥ*	विलूः *vilûḥ*	यवलूः *yavalûḥ*	नृतूः *nṛitûḥ*
	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.
N. A. V.	लुवौ *luvau*	परमलुवौ *paramaluvau*	कटप्रुवौ *kaṭapruvau*	विल्वौ *vilvau*	यवल्वौ *yavalvau*	नृत्वौ *nṛitvau*
I. D. Ab.	लूभ्यां *lûbhyâm*	परमलूभ्यां *paramalûbhyâm*	कटप्रूभ्यां *kaṭaprûbhyâm*	विलूभ्यां *vilûbhyâm*	यवलूभ्यां *yavalûbhyâm*	नृतूभ्यां *nṛitûbhyâm*
G. L.	लुवोः *luvoḥ*	परमलुवोः *paramaluvoḥ*	कटप्रुवोः *kaṭapruvoḥ*	विल्वोः *vilvoḥ*	यवल्वोः *yavalvoḥ*	नृत्वोः *nṛitvoḥ*
	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.
N.	लुवः *luvaḥ*	परमलुवः *paramaluvaḥ*	कटप्रुवः *kaṭapruvaḥ*	विल्वः *vilvaḥ*	यवल्वः *yavalvaḥ*	नृत्वः *nṛitvaḥ*
A.	लुवः *luvaḥ*	परमलुवः *paramaluvaḥ*	कटप्रुवः *kaṭapruvaḥ*	विल्वः *vilvaḥ*	यवल्वः *yavalvaḥ*	नृतून् *nṛitûn* †
I.	लूभिः *lûbhiḥ*	परमलूभिः *paramalûbhiḥ*	कटप्रूभिः *kaṭaprûbhiḥ*	विलूभिः *vilûbhiḥ*	यवलूभिः *yavalûbhiḥ*	नृतूभिः *nṛitûbhiḥ*
D. Ab.	लूभ्यः *lûbhyaḥ*	परमलूभ्यः *paramalûbhyaḥ*	कटप्रूभ्यः *kaṭaprûbhyaḥ*	विलूभ्यः *vilûbhyaḥ*	यवलूभ्यः *yavalûbhyaḥ*	नृतूभ्यः *nṛitûbhyaḥ*
G.	लुवां *luvâm*	परमलुवां *paramaluvâm*	कटप्रुवां *kaṭapruvâm*	विल्वां *vilvâm*	यवल्वां *yavalvâm* *	नृत्वां *nṛitvâm*
L.	लूषु *lûshu*	परमलूषु *paramalûshu*	कटप्रूषु *kaṭaprûshu*	विलूषु *vilûshu*	यवलूषु *yavalûshu*	नृतूषु *nṛitûshu*

* The Sâr. gives also यवलूनां *yavalûnâm*.

† नृतूः *nṛitûḥ*, at the end of a fem. comp.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामण्ये स्त्रियै *grâmaṇye striyai*, खलप्वे स्त्रियै *khalapve striyai* (Kâśikâ 1. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e.g. प्रधीः *pradhîḥ*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मीः *lakshmîḥ*, except in the Acc. Sing. and Plur., where they take अं *am* and अः *aḥ*; प्रध्यं *pradhyam*, प्रध्यः *pradhyaḥ*, not प्रधीं *pradhîm* or प्रधीः *pradhîḥ* (Siddh.-Kaum. vol. 1. p. 136). A similar argument is applied to पुनर्भूः *punarbhûḥ*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भु *he punarbhu* (Siddh.-Kaum. vol. 1. p. 138), and take the *five fuller feminine terminations* (§ 224).

	Masc. and Fem.	Fem. only.
	SINGULAR.	SINGULAR.
N.	प्रधीः *pradhîḥ*	प्रधीः *pradhîḥ*
A.	प्रध्यं *pradhyam*	प्रध्यं *pradhyam*
I.	प्रध्या *pradhyâ*	प्रध्या *pradhyâ*
D.	प्रध्ये *pradhye*	or प्रध्यै *pradhyai*
Ab.	प्रध्यः *pradhyaḥ*	or प्रध्याः *pradhyâḥ*
G.	प्रध्यः *pradhyaḥ*	or प्रध्याः *pradhyâḥ*
L.	प्रध्यि *pradhyi*	or प्रध्यां *pradhyâm*
V.	प्रधीः *pradhîḥ*	or प्रधि *pradhi*
	DUAL.	DUAL.
N. A. V.	प्रध्यौ *pradhyau*	प्रध्यौ *pradhyau*
I. D. Ab.	प्रधीभ्यां *pradhîbhyâm*	प्रधीभ्यां *pradhîbhyâm*
G. L.	प्रध्योः *pradhyoḥ*	प्रध्योः *pradhyoḥ*
	PLURAL.	PLURAL.
N.	प्रध्यः *pradhyaḥ*	प्रध्यः *pradhyaḥ*
A.	प्रध्यः *pradhyaḥ*	प्रध्यः *pradhyaḥ*
I.	प्रधीभिः *pradhîbhiḥ*	प्रधीभिः *pradhîbhiḥ*
D. Ab.	प्रधीभ्यः *pradhîbhyaḥ*	प्रधीभ्यः *pradhîbhyaḥ*
G.	प्रध्यां *pradhyâm*	or प्रधीनां *pradhînâm*
L.	प्रधीषु *pradhîshu*	प्रधीषु *pradhîshu*

1. *Monosyllabic Bases in* ई î *and* ऊ û, *being Feminine only.*

§ 224. Bases like धी *dhî*, intellect, श्री *śrî*, happiness, ह्री *hrî*, shame, भी *bhî*, fear, and भ्रू *bhrû*, brow, may be declined throughout exactly like the monosyllabic bases in ई *î* and ऊ *û*, such as लू *lû*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the *five fuller feminine terminations* in ऐ *ai*, आः *âḥ*, आः *âḥ*, आं *âm*, and नां *nâm*.

Monosyllabic, fem. only.	Optional fuller forms.	Monosyllabic, fem. only.	Optional fuller forms.
thought.		earth.	
SINGULAR.		SINGULAR.	
N. धीः *dhíḥ*		भूः *bhúḥ*	
A. धियं *dhíyam*		भुवं *bhúvam*	
I. धिया *dhiyá*		भुवा *bhuvá*	
D. धिये *dhiyé*	धियै *dhiyaí*	भुवे *bhuvé*	भुवै *bhuvaí*
Ab. धियः *dhiyáḥ*	धियाः *dhiyáḥ*	भुवः *bhuváḥ*	भुवाः *bhuváḥ*
G. धियः *dhiyáḥ*	धियाः *dhiyáḥ*	भुवः *bhuváḥ*	भुवाः *bhuváḥ*
L. धियि *dhiyí*	धियां *dhiyám*	भुवि *bhuví*	भुवां *bhuvám*
V. धीः *dhíḥ*		भूः *bhúḥ*	
DUAL.		DUAL.	
N.A.V. धियौ *dhíyau*		भुवौ *bhúvau*	
I.D.Ab. धीभ्यां *dhîbhyám*		भूभ्यां *bhûbhyám*	
G.L. धियोः *dhiyóḥ*		भुवोः *bhuvóḥ*	
PLURAL.		PLURAL.	
N. धियः *dhíyaḥ*		भुवः *bhúvaḥ*	
A. धियः *dhíyaḥ*		भुवः *bhúvaḥ*	
I. धीभिः *dhîbhíḥ*		भूभिः *bhûbhíḥ*	
D.Ab. धीभ्यः *dhîbhyáḥ*		भूभ्यः *bhûbhyáḥ*	
G. धियां *dhiyám*	धीनां *dhînám*	भुवां *bhuvám*	भूनां *bhûnám*
L. धीषु *dhîshú*		भूषु *bhûshú*	

2. *Polysyllabic Bases in* ई î *and* ऊ û, *being Feminine only.*

§ 225. (1) These bases always take the full feminine terminations.

(2) They change their final ई *î* and ऊ *û* into य् *y* and व् *v* before terminations beginning with vowels.

(3) They take म् *m* and स् *s* as the terminations of the Acc. Sing. and Plural.

(4) They shorten their final ई *î* and ऊ *û* in the Vocative Singular.

(5) Remember that most nouns in ई *î* have no स् *s* in the Nom. Sing., while those in ऊ *û* have it.

Note—Some nouns in ई *î* take स् *s* in the Nom. Sing.: अवीः *avîḥ*, not desiring (applied to women); लक्ष्मीः *lakshmîḥ*, goddess of prosperity; तरीः *tarîḥ*, boat; तंत्रीः *tantrîḥ*, lute.

Versus memorialis: अवीलक्ष्मीतरीतंत्रीधीह्रीश्रीणामुदाहृतः समानामेव शब्दानां सिलोपो न कदाचन॥ (Sâr. p. 18 a.)

Base नदी *nadî* and नद्य् *nady*.

SINGULAR.

FEM.

N. नदी *nadí*

A. नदीं *nadí-m*

I. नद्या *nady-á*

Base वधू *vadhû* and वध्व् *vadhv*.

SINGULAR.

FEM.

N. वधूः *vadhú-ḥ*

A. वधूं *vadhú-m*

I. वध्वा *vadhv-á*



excluding the fuller terminations (ऐ *ai*, आः *âḥ*, आं *âm*, नां *nâm*)* for the masculine, or the simple terminations (ए *e*, अः *aḥ*, अः *aḥ*, इ *i*, आं *âm*) for the feminine. The same applies to the compound सुधीः *sudhîḥ*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ई *î* or ऊ *û* of their base, and are declined like वारि *vâri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
good-thoughted.		
SINGULAR.	SINGULAR.	SINGULAR.
N. सुधीः *sudhîḥ*		सुधि *sudhi*
A. सुधियं *sudhiyam*		सुधि *sudhi*
I. सुधिया *sudhiyâ*		or सुधिना *sudhinâ*
D. सुधिये *sudhiye*	सुधियै *sudhiyai*	or सुधिने *sudhine*
Ab. सुधियः *sudhiyaḥ*	सुधियाः *sudhiyâḥ*	or सुधिनः *sudhinaḥ*
G. सुधियः *sudhiyaḥ*	सुधियाः *sudhiyâḥ*	or सुधिनः *sudhinaḥ*
L. सुधियि *sudhiyi*	सुधियां *sudhiyâm*	or सुधिनि *sudhini*
V. सुधीः *sudhîḥ*		सुधि *sudhi* or सुधे *sudhe*
DUAL.	DUAL.	DUAL.
N. A. V. सुधियौ *sudhiyau*		सुधिनी *sudhinî*
I. D. Ab. सुधीभ्यां *sudhîbhyâm*		or सुधिभ्यां *sudhibhyâm*
G. L. सुधियोः *sudhiyoḥ*		or सुधिनोः *sudhinoḥ*
PLURAL.	PLURAL.	PLURAL.
N. V. सुधियः *sudhiyaḥ*		सुधीनि *sudhîni*
A. सुधियः *sudhiyaḥ*		सुधीनि *sudhîni*
I. सुधीभिः *sudhîbhiḥ*		or सुधिभिः *sudhibhiḥ*
D. सुधीभ्यः *sudhîbhyaḥ*		or सुधिभ्यः *sudhibhyaḥ*
Ab. सुधीभ्यः *sudhîbhyaḥ*		or सुधिभ्यः *sudhibhyaḥ*
G. सुधियां *sudhiyâm*	सुधीनां *sudhînâm*	or सुधीनां *sudhînâm*
L. सुधीषु *sudhîshu*		or सुधिषु *sudhishu*

* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahuśreyasî*, the feminine श्रेयसी *śreyasî* retains its feminine character (*nadîtva*) throughout (Siddh.-Kaum. vol. I. p. 116); and the same is distinctly maintained for the compound प्रधीः *pradhîḥ*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. vol. I. p. 119).

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
with beautiful brows.		
SINGULAR.	SINGULAR.	SINGULAR.
N. सुभ्रूः *subhrûḥ*		सुभ्रु *subhru*
A. सुभ्रुवं *subhruvam*		सुभ्रु *subhru*
I. सुभ्रुवा *subhruvâ*		or सुभ्रुणा *subhrunâ*
D. सुभ्रुवे *subhruve*	सुभ्रुवै *subhruvai*	or सुभ्रुणे *subhrune*
Ab. सुभ्रुवः *subhruvaḥ*	सुभ्रुवाः *subhruvâḥ*	or सुभ्रुणः *subhrunaḥ*
G. सुभ्रुवः *subhruvaḥ*	सुभ्रुवाः *subhruvâḥ*	or सुभ्रुणः *subhrunaḥ*
L. सुभ्रुवि *subhruvi*	सुभ्रुवां *subhruvâm*	or सुभ्रुणि *subhruni*
V. सुभ्रूः *subhrûḥ*		सुभ्रु *subhru* or °भ्रो *-bhro*
DUAL.	DUAL.	DUAL.
N. A. V. सुभ्रुवौ *subhruvau*		सुभ्रुणी *subhrunî*
I. D. Ab. सुभ्रूभ्यां *subhrûbhyâm*		or सुभ्रुभ्यां *subhrubhyâm*
G. L. सुभ्रुवोः *subhruvoḥ*		or सुभ्रुणोः *subhruṇoḥ*
PLURAL.	PLURAL.	PLURAL.
N. V. सुभ्रुवः *subhruvaḥ*		सुभ्रूणि *subhrûni*
A. सुभ्रुवः *subhruvaḥ*		सुभ्रूणि *subhrûni*
I. सुभ्रूभिः *subhrûbhiḥ*		or सुभ्रुभिः *subhrubhiḥ*
D. सुभ्रूभ्यः *subhrûbhyaḥ*		or सुभ्रुभ्यः *subhrubhyaḥ*
Ab. सुभ्रूभ्यः *subhrûbhyaḥ*		or सुभ्रुभ्यः *subhrubhyaḥ*
G. सुभ्रुवां *subhruvâm*	सुभ्रूणां *subhrûṇâm*	or सुभ्रूणां *subhrûnâm*
L. सुभ्रूषु *subhrûshu*		or सुभ्रुषु *subhrushu*

Compounds ending in Polysyllabic Feminine Bases in ई î *and* ऊ û.

§ 227. Feminine nouns like नदी *nadî* and चमू *chamû* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahuśreyasî*, a man who has many auspicious qualities (Siddh.-Kaum. vol. I. pp. 116, 117), and अतिचमू *atichamû*, one who is better than an army (Siddh.-Kaum. vol. I. p. 123), are declined in the masculine and feminine:

	SINGULAR.	DUAL.	PLURAL.
N.	बहुश्रेयसी *bahuśreyasî* *	बहुश्रेयस्यौ *bahuśreyasyau*	बहुश्रेयस्यः *bahuśreyasyaḥ*
A.	बहुश्रेयसीं *bahuśreyasîm*	बहुश्रेयस्यौ *bahuśreyasyau*	बहुश्रेयसीन् *bahuśreyasîn*
I.	बहुश्रेयस्या *bahuśreyasyâ*	बहुश्रेयसीभ्यां *bahuśreyasîbhyâm*	बहुश्रेयसीभिः *bahuśreyasîbhiḥ*
D.	बहुश्रेयस्यै *bahuśreyasyai*	बहुश्रेयसीभ्यां *bahuśreyasîbhyâm*	बहुश्रेयसीभ्यः *bahuśreyasîbhyaḥ*
Ab.	बहुश्रेयस्याः *bahuśreyasyâḥ*	बहुश्रेयसीभ्यां *bahuśreyasîbhyâm*	बहुश्रेयसीभ्यः *bahuśreyasîbhyah*
G.	बहुश्रेयस्याः *bahuśreyasyâḥ*	बहुश्रेयस्योः *bahuśreyasyoḥ*	बहुश्रेयसीनां *bahuśreyasînâm*
L.	बहुश्रेयस्यां *bahuśreyasyâm*	बहुश्रेयस्योः *bahuśreyasyoḥ*	बहुश्रेयसीषु *bahuśreyasîshu*
V.	बहुश्रेयसि *bahuśreyasi*	बहुश्रेयस्यौ *bahuśreyasyau*	बहुश्रेयस्यः *bahuśreyasyaḥ*

* From लक्ष्मीः *lakshmîḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atilakshmîḥ*.

	SINGULAR.	DUAL.	PLURAL.
N.	अतिचमूः *atichamúh*	अतिचम्वौ *atichamvau*	अतिचम्वः *atichamvaḥ*
A.	अतिचमूं *atichamúm*	अतिचम्वौ *atichamvau*	अतिचमून् *atichamún*
I.	अतिचम्वा *atichamvá*	अतिचमूभ्यां *atichamúbhyám*	अतिचमूभिः *atichamúbhiḥ*
D.	अतिचम्वै *atichamvai*	अतिचमूभ्यां *atichamúbhyám*	अतिचमूभ्यः *atichamúbhyaḥ*
Ab.	अतिचम्वाः *atichamváḥ*	अतिचमूभ्यां *atichamúbhyám*	अतिचमूभ्यः *atichamúbhyaḥ*
G.	अतिचम्वाः *atichamváh*	अतिचम्वोः *atichamvoḥ*	अतिचमूनां *atichamúnám*
L.	अतिचम्वां *atichamvám*	अतिचम्वोः *atichamvoh*	अतिचमूषु *atichamúshu*
V.	अतिचमु *atichamu*	अतिचम्वौ *atichamvau*	अतिचम्वः *atichamvah**

Nouns like कुमारी *kumárí*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahuśreyasí*, except in the Acc. Sing. and Plur., where they form कुमार्यं *kumáryam* and कुमार्यः *kumáryaḥ*. (Siddh.-Kaum. vol. I. pp. 118, 119.)

§ 228. स्त्री *strí*, woman, is declined like नदी *nadí*, only that the accumulation of four consonants is avoided by the regular insertion of an इ *i*, e.g. स्त्रिया *striyá*, and not स्त्र्या *stryá*. Remember also two optional forms in the Acc. Sing. and Plur.

Base स्त्री *strí* and स्त्रिय् *striy*. (Accent, Pâṇ. VI. 1, 168.)

SINGULAR.	DUAL.	PLURAL.
N. स्त्री *strí*	N.A.V. स्त्रियौ *stríyau*	N. स्त्रियः *stríyaḥ*
A. स्त्रीं *strím* or स्त्रियं *stríyam*	I.D.Ab. स्त्रीभ्यां *stríbhyám*	A. स्त्रीः *stríḥ* or स्त्रियः *stríyaḥ*
I. स्त्रिया *striyá*	G.L. स्त्रियोः *striyóḥ*	I. स्त्रीभिः *stríbhíḥ*
D. स्त्रियै *striyaí*		D.Ab. स्त्रीभ्यः *stríbhyáḥ*
Ab.G. स्त्रियाः *striyáḥ*		G. स्त्रीणां *strínám* (Pâṇ. I. 4, 5)
L. स्त्रियां *striyám*		L. स्त्रीषु *stríshú*
V. स्त्रि *strí* (Pâṇ. I. 4, 4)		

§ 229. When स्त्री *strí* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

SINGULAR.

	MASC.	FEM.	NEUT.
N.	अतिस्त्रिः *atistrih*	अतिस्त्रिः *atistriḥ*	अतिस्त्रि *atistri*
A.	अतिस्त्रिं *atistrim* or अतिस्त्रियं *atistriyam*	अतिस्त्रिं *atistrim* or अतिस्त्रियं *atistriyam*	अतिस्त्रि *atistri*
I.	अतिस्त्रिणा *atistriná*	अतिस्त्रिया *atistriyá*	अतिस्त्रिणा *atistriṇá*
D.	अतिस्त्रये *atistraye*	अतिस्त्रियै *atistriyai* or अतिस्त्रये *atistraye*	अतिस्त्रिणे *atistriṇe* or अतिस्त्रये *atistraye*
Ab.G.	अतिस्त्रेः *atistreḥ*	अतिस्त्रियाः *atistriyáḥ* or अतिस्त्रेः *atistreḥ*	अतिस्त्रिणः *atistriṇaḥ* or अतिस्त्रेः *atistreḥ*
L.	अतिस्त्रौ *atistrau*	अतिस्त्रियां *atistriyám* or अतिस्त्रौ *atistrau*	अतिस्त्रिणि *atistriṇi* or अतिस्त्रौ *atistrau*
V.	अतिस्त्रे *atistre*	अतिस्त्रे *atistre*	अतिस्त्रे *atistre*

* The neuter is said to be N.A.V. Sing. बहुश्रेयसी *bahuśreyasí*, N.A.V. Dual बहुश्रेयसीनी *bahuśreyasíní*, N.A.V. Plur. बहुश्रेयसीनि *bahuśreyasíni*, Dat. Sing. बहुश्रेयस्यै (°स्ये ?) or °सीने *bahuśreyasyai* (-*sye ?*) or -*síne*, &c.



	Bases in इ *i*.			Bases in उ *u*.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
	SINGULAR.					
Base	कवि *kaví*, poet	मति *matí*, thought	वारि *vâri*, water	मृदु *mridú*, soft	मृदु *mridú*, soft	मृदु *mridú*, soft
N.	कविः *kávi-h*	मतिः *matí-h*	वारि *vâri*	मृदुः *mridú-h*	मृदुः *mridú-h*	मृदु *mridú*
A.	कविं *kaví-m*	मतिं *matí-m*	वारि *vâri*	मृदुं *mridú-m*	मृदुं *mridú-m*	मृदु *mridú*
I.	कविना *kaví-nâ*	मत्या *maty-ấ*	वारिणा *vâri-nâ*	मृदुना *mridú-nâ*	मृद्वा *mridv-ấ*	मृदुना *mridú-nâ*
D.	कवये *kaváy-e*	मतये *matáy-e* or मत्यै *maty-aí*	वारिणे *vâri-ne*	मृदवे *mridáv-e*	मृदवे *mridáv-e* or मृद्वै *mridv-aí*	मृदुने *mridú-ne* or मृदवे *mridáv-e*
Ab.G.	कवेः *kavé-h*	मतेः *maté-h* or मत्याः *maty-ấh*	वारिणः *vâri-nah*	मृदोः *mridó-h*	मृदोः *mridó-h* or मृद्वाः *mridv-ấh*	मृदुनः *mridú-nah* or मृदोः *mridó-h*
L.	कवौ *kavaú*	मतौ *mataú* or मत्यां *maty-ấm*	वारिणि *vâri-ni*	मृदौ *mridaú*	मृदौ *mridaú* or मृद्वां *mridv-ấm*	मृदुनि *mridú-ni* or मृदौ *mridaú*
V.	कवे *káve*	मते *máte*	वारि *vâri* or वारे *vâre**	मृदो *mrído*	मृदो *mrído*	मृदु *mrídu* or मृदो *mrído*
	DUAL.					
N.A.V.	कवी *kaví*	मती *matí*	वारिणी *vâri-ní*	मृदू *mridú*	मृदू *mridú*	मृदुनी *mridú-ní*
I.D.Ab.	कविभ्यां *kaví-bhyâm*	मतिभ्यां *matí-bhyâm*	वारिभ्यां *vâri-bhyâm*	मृदुभ्यां *mridú-bhyâm*	मृदुभ्यां *mridú-bhyâm*	मृदुभ्यां *mridú-bhyâm*
G.L.	कव्योः *kavy-óh*	मत्योः *maty-óh*	वारिणोः *vâri-noh*	मृद्वोः *mridv-óh*	मृद्वोः *mridv-óh*	मृदुनोः *mridú-noh* or मृद्वोः *mridv-óh*
	PLURAL.					
N.V.	कवयः *kaváy-ah*	मतयः *matáy-ah*	वारीणि *vârí-ni*	मृदवः *mridáv-ah*	मृदवः *mridáv-ah*	मृदूनि *mridú-ni*
A.	कवीन् *kaví-n*	मतीः *matí-h*	वारीणि *vârí-ni*	मृदून् *mridú-n*	मृदूः *mridú-h*	मृदूनि *mridú-ni*
I.	कविभिः *kaví-bhih*	मतिभिः *matí-bhih*	वारिभिः *vâri-bhih*	मृदुभिः *mridú-bhih*	मृदुभिः *mridú-bhih*	मृदुभिः *mridú-bhih*
D.Ab.	कविभ्यः *kaví-bhyah*	मतिभ्यः *matí-bhyah*	वारिभ्यः *vâri-bhyah*	मृदुभ्यः *mridú-bhyah*	मृदुभ्यः *mridú-bhyah*	मृदुभ्यः *mridú-bhyah*
G.	कवीनां *kaví-nâm* †	मतीनां *matí-nâm*	वारीणां *vârí-nâm*	मृदूनां *mridú-nâm*	मृदूनां *mridú-nâm*	मृदूनां *mridú-nâm*
L.	कविषु *kaví-shu*	मतिषु *matí-shu*	वारिषु *vâri-shu*	मृदुषु *mridú-shu*	मृदुषु *mridú-shu*	मृदुषु ‡ *mridú-shu*

* The Guna in the Voc. Sing. of neuters in इ *i*, उ *u*, ऋ *ri*, is approved by Mâdhyandini Vyâghrapâd, as may be seen from the following verse: संबोधने तूशनसस्त्रिरूपं सांतं तथा नांतमथाप्यदंतं। माध्यंदिनिर्वष्टि गुणं त्विगंते नपुंसके व्याघ्रपदां वरिष्ठः॥

† Nouns ending in short इ *i*, उ *u*, ऋ *ri*, and अ *a*, and having the accent on these vowels, *may* throw the accent on नां *nâm* in the Gen. Plur. (Pâṇ. VI. 1, 177). Hence *matínâm*, or, more usually, *matinấm*.

‡ The lines of separation placed in the transcribed paradigms are not intended to divide

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc.	कति *káti*
Acc.	कति *káti*
Instr.	कतिभिः *kátibhih*
Dat.	कतिभ्यः *kátibhyaḥ*
Abl.	कतिभ्यः *kátibhyaḥ*
Gen.	कतीनां *kátînâm*
Loc.	कतिषु *kátishu*

§ 232. सखि *sákhi*, friend, has two bases:

सखाय् *sákhây* for the Aṅga, i. e. the strong base.

सखि *sákhi* for the Pada and Bha base.

It is irregular in some of its cases.

	Singular.	Dual.	Plural.
N.	सखा *sákhâ*	सखायौ *sákhâyau*	सखायः *sákhâyaḥ*
A.	सखायं *sákhâyam*	सखायौ *sákhâyau*	सखीन् *sákhîn*
I.	सख्या *sákhyâ*	सखिभ्यां *sákhibhyâm*	सखिभिः *sákhibhiḥ*
D.	सख्ये *sákhye*	सखिभ्यां *sákhibhyâm*	सखिभ्यः *sákhibhyaḥ*
Ab.	सख्युः *sákhyuḥ*	सखिभ्यां *sákhibhyâm*	सखिभ्यः *sákhibhyaḥ*
G.	सख्युः *sákhyuḥ*	सख्योः *sákhyoḥ*	सखीनां *sákhînâm*
L.	सख्यौ *sákhyau*	सख्योः *sákhyoḥ*	सखिषु *sákhishu*
V.	सखे *sákhe*	like Nom.	like Nom.

The feminine सखी *sakhî* is regular, like नदी *nadî*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows:

Base सुसखि *susakhi*, a good friend, masc.

	Singular.	Dual.	Plural.
N.	सुसखा *susakhâ*	सुसखायौ *susakhâyau*	सुसखायः *susakhâyah**
A.	सुसखायं *susakhâyam*	सुसखायौ *susakhâyau*	सुसखीन् *susakhîn*
I.	सुसखिना *susakhinâ*	सुसखिभ्यां *susakhibhyâm*	सुसखिभिः *susakhibhiḥ*
D.	सुसखये *susakhaye*	सुसखिभ्यां *susakhibhyâm*	सुसखिभ्यः *susakhibhyaḥ*
Ab.	सुसखेः *susakheḥ*	सुसखिभ्यां *susakhibhyâm*	सुसखिभ्यः *susakhibhyaḥ*
G.	सुसखेः *susakheḥ*	सुसख्योः *susakhyoḥ*	सुसखीनां *susakhînâm*
L.	सुसखौ *susakhau*	सुसख्योः *susakhyoḥ*	सुसखिषु *susakhishu*
V.	सुसखे *susakhe*	सुसखायौ *susakhâyau*	सुसखायः *susakhâyaḥ*

At the end of a neuter compound सखि *sakhi* is declined like वारि *vâri* (§ 230).

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the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ *u* are भानु *bhânu*, sun, वायु *vâyu*, wind, विष्णु *vishṇu*, nom. prop. पीलु *pîlu*, as masc., is the name of a tree; as neuter, the name of its fruit (Sâr. I. 8, 17). Feminine nouns in short उ *u* are धेनुः *dhenuḥ*, cow, रज्जुः *rajjuḥ*, rope, तनुः *tanuḥ*, body.

* Siddh.-Kaum. vol. I. p. 112.

§ 233. पति *pati*, lord, is irregular:

SINGULAR.		DUAL.		PLURAL.	
N.	पतिः *pátiḥ*	N. A. V.	पती *pátî*	N.	पतयः *pátayaḥ*
A.	पतिं *pátim*	I. D. Ab.	पतिभ्यां *pátibhyâm*	A.	पतीन् *pátîn*
I.	पत्या *pátyâ*	G. L.	पत्योः *pátyoḥ*	I.	पतिभिः *pátibhiḥ*
D.	पत्ये *pátye*			D. Ab.	पतिभ्यः *pátibhyaḥ*
Ab. G.	पत्युः *pátyuḥ*			G.	पतीनां *pátînâm*
L.	पत्यौ *pátyau*			L.	पतिषु *pátishu*
V.	पते *páte*			V.	पतयः *pátayaḥ*

पति *pati* at the end of compounds, e.g. भूपति *bhûpati*, lord of the earth, प्रजापति *prajâpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnî*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pâṇ. IV. 1, 33.)

§ 234. The neuter bases अक्षि *akshi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सक्थि *sakthi*, thigh, are declined regularly like वारि *vâri;* but in the Bha cases they substitute the bases अक्ष्ण् *akshṇ*, अस्थ्न् *asthn*, दध्न् *dadhn*, सक्थ्न् *sakthn*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *nâman*. (See note to § 203.)

Aṅga and Pada base अक्षि *akshi*, Bha base अक्ष्ण् *akshṇ*.

SINGULAR.		DUAL.		PLURAL.	
N. A.	अक्षि *ákshi*	N. A. V.	अक्षिणी *ákshiṇî*	N. A. V.	अक्षीणि *ákshîṇi*
I.	अक्ष्णा *akshṇấ*	I. D. Ab.	अक्षिभ्यां *ákshibhyâm*	I.	अक्षिभिः *ákshibhiḥ*
D.	अक्ष्णे *akshṇé*	G. L.	अक्ष्णोः *akshṇóḥ*	D. Ab.	अक्षिभ्यः *ákshibhyaḥ*
Ab. G.	अक्ष्णः *akshṇáḥ*			G.	अक्ष्णां *akshṇấm*
L.	अक्ष्णि *akshṇí* and अक्षणि *akshá̱ṇi*			L.	अक्षिषु *ákshishu*
V.	अक्षे *ákshe* (or अक्षि *ákshi*)				

Bases in ऋ ṛi, *Masculine, Feminine, Neuter.*

§ 235. These bases are declined after two models:

SINGULAR.

I.	MASC.	FEM.	NEUT.
Base	नप्तृ *náptṛi*, grandson	स्वसृ *svásṛi*, sister	धातृ *dhâtṛí*, providence
N.	नप्ता *náptâ*	स्वसा *svásâ*	धातृ *dhâtṛí*
A.	नप्तारं *náptâr-am*	स्वसारं *svásâr-am*	धातृ *dhâtṛí*
I.	नप्त्रा *náptr-â*	स्वस्रा *svásr-â*	धातृणा *dhâtṛí-ṇâ* or धात्रा *dhâtrấ* *
D.	नप्त्रे *náptr-e*	स्वस्रे *svásr-e*	धातृणे *dhâtṛí-ṇe* or धात्रे *dhâtré*
Ab. G.	नप्तुः *náptuḥ*	स्वसुः *svásuḥ*	धातृणः *dhâtṛí-ṇaḥ* or धातुः *dhâtúḥ*
L.	नप्तरि *náptar-i*	स्वसरि *svásar-i*	धातृणि *dhâtṛí-ṇi* or धातरि *dhâtári*
V.	नप्तः *náptaḥ(r)*	स्वसः *svásaḥ(r)*	धातृ *dhấtṛi* or धातः *dhấtaḥ(r)*

* If ऋ *ṛi* has Udâtta and becomes र् *r* and is preceded by a consonant, the feminine and the Ajâdi Asarvanâmasthâna cases have the Udâtta.



	Singular.		Dual.		Plural.
N.	क्रोष्टा *kroshṭá*	N.A.V.	क्रोष्टारौ *kroshṭárau*	N.	क्रोष्टारः *kroshṭáraḥ*
A.	क्रोष्टारं *kroshṭáram*			A.	क्रोष्टून् *kroshṭún*
I.	क्रोष्टुना *kroshṭuná* / क्रोष्ट्रा *kroshṭrá*	I.D.Ab.	क्रोष्टुभ्यां *kroshṭubhyám*	I.	क्रोष्टुभिः *kroshṭubhiḥ*
D.	क्रोष्टवे *kroshṭave* / क्रोष्ट्रे *kroshṭre*			D.Ab.	क्रोष्टुभ्यः *kroshṭubhyaḥ*
Ab.G.	क्रोष्टोः *kroshṭoḥ* / क्रोष्टुः *kroshṭuḥ*	G.L.	क्रोष्ट्वोः *kroshṭvoḥ* / क्रोष्ट्रोः *kroshṭroḥ*	G.	क्रोष्टूनां *kroshṭúnám*
L.	क्रोष्टौ *kroshṭau* / क्रोष्टरि *kroshṭari*			L.	क्रोष्टुषु *kroshṭushu*
V.	क्रोष्टो *kroshṭo*				

The base क्रोष्टृ *kroshṭṛi* is the only one admissible as Aṅga, i. e. in the strong cases, excepting the Vocative. (हे क्रोष्टः *he kroshṭaḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोष्टु *kroshṭu* is the only one admissible as Pada, i. e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोष्टून् *kroshṭún* only. (Pâṇ. VII. 1, 95–97.)

Those who admit क्रोष्टॄन् *kroshṭṝín* as Acc. Plur. likewise admit क्रोष्टुं *kroshṭum* as Acc. Sing. (Sâr. I. 6, 70.)

The feminine is क्रोष्ट्री *kroshṭrí*, declined like नदी *nadí*.

§ 237. नृ *nṛi*, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitṛi*, except in the Gen. Plural, where it may be either नॄणां *nṝíṇám* or नृणां *nṛiṇám*. (Pâṇ. VI. 4, 6.)

	Singular.	Dual.	Plural.
N.	ना *ná*	नरौ *nárau*	नरः *náraḥ*
A.	नरं *náram*	नरौ *nárau*	नॄन् *nṝín*
I.	ना *nrá*	नृभ्यां *nṛíbhyám**	नृभिः *nṛíbhíḥ*
D.	न्रे *nré* (Ved. *náre*)	नृभ्यां *nṛíbhyám*	नृभ्यः *nṛíbhyáḥ*
Ab.	नुः *núḥ*	नृभ्यां *nṛíbhyám*	नृभ्यः *nṛíbhyáḥ*
G.	नुः *núḥ* (Ved. *náraḥ*)	न्रोः *nróḥ*	नॄणां *nṝiṇám* or नृणां *nṛiṇám* (Ved. *narám*)
L.	नरि *nári*	न्रोः *nróḥ*	नृषु *nṛíshú*
V.	नः *náḥ*	नरौ *nárau*	नरः *náraḥ*

The feminine is नारी *nárí*.

2. *Bases ending in* अ a *and* आ â.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us*, *a*, *um* in Latin,

* The accent may be on the first or on the second syllables in the Pada cases beginning with भ् *bh* and स् *s*. (Pâṇ. VI. 1, 184.)

and *ος, η, ον* in Greek. The case-terminations are peculiar, and it is best to learn कांतः *kântaḥ*, कांता *kântâ*, कांतं *kântam* by heart in the same manner as we learn *bonus, bona, bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

SINGULAR.

	MASC.	FEM.	NEUT.
Base	कांत *kântá*	कांता *kântá*	कांत *kântá*
N.	कांतः *kântáḥ*	कांता *kântá*	कांतं *kântám*
A.	कांतं *kântám*	कांतां *kântám*	कांतं *kântám*
I.	कांतेन *kânténa*	कांतया *kântáyá*	कांतेन *kânténa*
D.	कांताय *kântáya*	कांतायै *kântáyai*	कांताय *kântáya*
Ab.	कांतात् *kântát*	कांतायाः *kântáyáḥ*	कांतात् *kântát*
G.	कांतस्य *kântásya*	कांतायाः *kântáyáḥ*	कांतस्य *kântásya*
L.	कांते *kânté*	कांतायां *kântáyâm*	कांते *kânté*
V.	कांत *kánta*	कांते *kánte* *	कांत *kánta*

DUAL.

	MASC.	FEM.	NEUT.
N. A. V.	कांतौ *kântaú*	कांते *kânté*	कांते *kânté*
I. D. Ab.	कांताभ्यां *kântábhyám*	कांताभ्यां *kântábhyám*	कांताभ्यां *kântábhyám*
G. L.	कांतयोः *kântáyoḥ*	कांतयोः *kântáyoḥ*	कांतयोः *kântáyoḥ*

PLURAL.

	MASC.	FEM.	NEUT.
N. V.	कांताः *kântáḥ*	कांताः *kântáḥ*	कांतानि *kântáni*
A.	कांतान् *kântán*	कांताः *kântáḥ*	कांतानि *kântáni*
I.	कांतैः *kântaíḥ*	कांताभिः *kântábhiḥ*	कांतैः *kântaíḥ*
D. Ab.	कांतेभ्यः *kântébhyaḥ*	कांताभ्यः *kântábhyaḥ*	कांतेभ्यः *kântébhyaḥ*
G.	कांतानां *kântánám*	कांतानां *kântánám*	कांतानां *kântánám*
L.	कांतेषु *kântéshu*	कांतासु *kântásu*	कांतेषु *kântéshu*

Note—Certain adjectives in अः *aḥ*, आ *á*, अं *am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

Bases in आ â, *Masculine and Feminine.*

§ 239. These bases are derived immediately from verbs ending in आ *á*, such as पा *pá*, ध्मा *dhmá*. They are declined in the same way in the masculine and feminine gender. In the neuter the final आ *á* is shortened, and the word declined like कांतं *kántam*.

Aṅga and Pada base विश्वपा *viśvapá*, Bha base विश्वप् *viśvap*, all-preserving, (masc. and fem.) The neuter is declined like कांतं *kántam* (§ 238).

* Bases in आ *á*, meaning mother, form their Vocative in अ *a*; e. g. अक्क *akka*, अंब *amba*, अल्ल *alla!* But अंबाडा *ambáḍá*, अंबाला *ambálá*, and अंबिका *ambiká* form the regular Vocatives अंबाडे *ambáḍe*, अंबाले *ambále*, अंबिके *ambike*.

MASCULINE AND FEMININE.

	SINGULAR.	DUAL.	PLURAL.
N. V.	विश्वपाः viśvapâ-ḥ	विश्वपौ viśvapau	विश्वपाः viśvapâ-ḥ
A.	विश्वपां viśvapâ-m	विश्वपौ viśvapau	विश्वपः viśvap-aḥ
I.	विश्वपा viśvap-â	विश्वपाभ्यां viśvapâ-bhyâm	विश्वपाभिः viśvapâ-bhiḥ
D.	विश्वपे viśvap-e	विश्वपाभ्यां viśvapâ-bhyâm	विश्वपाभ्यः viśvapâ-bhyaḥ
Ab.	विश्वपः viśvap-aḥ	विश्वपाभ्यां viśvapâ-bhyâm	विश्वपाभ्यः viśvapâ-bhyaḥ
G.	विश्वपः viśvap-aḥ	विश्वपोः viśvap-oḥ	विश्वपां viśvap-âm
L.	विश्वपि viśvap-i	विश्वपोः viśvap-oḥ	विश्वपासु viśvapâ-su

NEUTER.

N.	विश्वपं viśvapam	विश्वपे viśvape	विश्वपानि viśvapâni, &c.

Decline सोमपाः *somapâḥ,* Soma drinker; शंखध्माः *śaṅkhadhmâḥ,* shell-blower; धनदाः *dhanadâḥ,* wealth giver.

§ 240. Masculines in आ *â,* not being derived by a Kṛit suffix from verbal roots, are declined as follows:

Base हाहा *hâhâ.*

	SINGULAR.	DUAL.	PLURAL.
N.V.	हाहाः *hâhâh*	हाहौ *hâhau*	हाहाः *hâhâḥ*
A.	हाहां *hâhâm*	हाहौ *hâhau*	हाहान् *hâhân* *
I.	हाहा *hâhâ*	हाहाभ्यां *hâhâbhyâm*	हाहाभिः *hâhâbhiḥ*
D.	हाहै *hâhai*	हाहाभ्यां *hâhâbhyâm*	हाहाभ्यः *hâhâbhyah*
Ab.	हाहाः *hâhâh*	हाहाभ्यां *hâhâbhyâm*	हाहाभ्यः *hâhâbhyah*
G.	हाहाः *hâhâḥ*	हाहौः *hâhauh*	हाहां *hâhâm*
L.	हाहे *hâhe*	हाहौः *hâhauh*	हाहासु *hâhâsu*

CHAPTER IV.

DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in अस् *as,* like मनस् *mánas,* mind, the declension of सुमनस् *sumánas,* as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

* The Sâr. 1. 6, 38, gives the optional form हाहाः *hâhâḥ* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rûpâvali, p. 9 b.



§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus अजः *ajaḥ*, goat, forms अजा *ajâ*. अश्वः *aśvaḥ*, horse, forms अश्वा *aśvâ*.

बालः *bâlaḥ*, boy, forms बाला *bâlâ*.

शूद्रः *śûdraḥ*, a S'ûdra, forms { शूद्रा *śûdrâ*, a woman of the S'ûdra caste. / शूद्री *śûdrî*, the wife of a S'ûdra. }

मातुलः *mâtulaḥ*, maternal uncle, forms मातुली *mâtulî* or मातुलानी *mâtulânî*, an uncle's wife.

आचार्यः *âchâryaḥ*, teacher, forms आचार्यानी *âchâryânî**, wife of the teacher; but आचार्या *âchâryâ*, a female teacher.

पतिः *patiḥ*, lord, forms पत्नी *patnî*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *îyas* (§ 206); the Superlative by तम *tama*, or इष्ठ *ishṭha*†. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛi*, man, form नृतमः *nṛitamaḥ*, a thorough man; स्त्री *strî*, woman, स्त्रीतरा *strîtarâ*‡, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्णे *pûrvâhṇe*, in the forenoon, पूर्वाह्णेतरे *pûrvâhṇetare*, earlier in the forenoon (Pâṇ. VI. 3, 17). From पचति *pachati*, he cooks, पचतितरां *pachatitarâm*, he cooks better (Pâṇ. V. 3, 57), पचतितमां *pachatitamâm*, he cooks best (Pâṇ. V. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राच् *prâch* (§ 180), प्राक्तर *prâktara*; from धनिन् *dhanin* (§ 203), धनितर *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तर *dhanavattara*; from विद्वस् *vidvas* (§ 204), विद्वत्तम *vidvattama*; from प्रत्यच् *pratyach* (§ 181), प्रत्यक्तर *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः *dasyuhantamaḥ*, from दस्युहन् *dasyuhan*, demon-killer; सुपथिन्तरः *supathintaraḥ*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *îyas* and इष्ठ *ishṭha* are never added to the secondary suffixes तृ *tṛi*, मत् *mat*, वत् *vat*, वल *vala*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईयः *îyaḥ* and इष्ठ *ishṭha*, the suffixes are dropt, and the ईयः *îyaḥ* and इष्ठ *ishṭha* added to the last consonant of the original base. बलवान् *bala-vân*, strong, बलीयस् *bal-îyas*, बलिष्ठ *bal-ishṭha*. दोग्धृ *dogdhṛi*, milking, दोहीयस् *doh-îyas*, दोहिष्ठ *doh-ishṭha*. स्रग्विन् *sragvin*, garlanded, स्रजीयस् *sraj-îyas*, more profusely garlanded. मतिमान् *matimân*, wise, मतीयस् *mat-îyas*, मतिष्ठ *mat-ishṭha*.

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* On the dental न् *n*, see Gaṇa Kshubhnâdi in the Kâś.-Vṛitti.

† Before तर *tara* and तम *tama* adjectives retain their accent; before ईयस् *îyas* and इष्ठ *ishṭha* they throw it on their first syllable (Pâṇ. III. 1, 4; VI. 1, 197). There are a few exceptions.

‡ Feminines in ई *î*, derived from masculines, must shorten the ई *î* before तर *tara* and तम *tama*; ब्राह्मणी *brâhmaṇî* forms ब्राह्मणितरा *brâhmaṇitarâ*. Other feminines in ई *î* or ऊ *û* may or may not shorten their vowels; स्त्री *strî* forms स्त्रीतरा *strîtarâ* or स्त्रितरा *stritarâ*. Also श्रेयसीतरा *śreyasîtarâ* or श्रेयसितरा *śreyasitarâ*; विदुषीतरा *vidushîtarâ* or विदुषितरा *vidushitarâ* (Pâṇ. VI. 3, 43–45).

§ 252. Other adjectives, too, lose their derivative elements before ईयस् *îyas* and इष्ठ *ishṭha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pâpaḥ*, bad; पापीयस् *pâp-îyas*, worse; पापिष्ठ *pâp-ishṭha*, worst.

	SECOND BASE.	COMPARATIVE.	SUPERLATIVE.
1. अंतिक *antika*, near	नेद् *ned*	नेदीयस् *nedîyas*	नेदिष्ठ *nedishṭha*
2. अल्प *alpa*, small	कन् *kan*	कनीयस् *kanîyas*	कनिष्ठ *kanishṭha*
		or अल्पीयस् *alpîyas*	अल्पिष्ठ *alpishṭha*
3. उरु *uru*, wide	वर् *var*	वरीयस् *varîyas*	वरिष्ठ *varishṭha*
4. ऋजु *ṛiju*, straight	ऋज् *ṛij*	ऋजीयस् *ṛijîyas*	ऋजिष्ठ *ṛijishṭha*
		Vedic रजीयस् *rajîyas*	रजिष्ठ *rajishṭha* *
5. कृश *kṛiśa*, lean	क्रश् *kraś*	क्रशीयस् *kraśîyas*	क्रशिष्ठ *kraśishṭha*
6. क्षिप्र *kshipra*, quick	क्षेप् *kshep*	क्षेपीयस् *kshepîyas*	क्षेपिष्ठ *kshepishṭha*
7. क्षुद्र *kshudra*, mean	क्षोद् *kshod*	क्षोदीयस् *kshodîyas*	क्षोदिष्ठ *kshodishṭha*
8. गुरु *guru*, heavy	गर् *gar*	गरीयस् *garîyas*	गरिष्ठ *garishṭha*
9. तृप्र *tṛipra*, satisfied	त्रप् *trap*	त्रपीयस् *trapîyas*	त्रपिष्ठ *trapishṭha*
10. दीर्घ *dîrgha*, long	द्राघ् *drâgh*	द्राघीयस् *drâghîyas*	द्राघिष्ठ *drâghishṭha*
11. दूर *dûra*, far	दव् *dav*	दवीयस् *davîyas*	दविष्ठ *davishṭha*
12. दृढ *dṛiḍha*, firm	द्रढ् *draḍh*	द्रढीयस् *draḍhîyas*	द्रढिष्ठ *draḍhishṭha*
13. परिवृढ *parivṛiḍha*, exalted	परिव्रढ् *parivraḍh*	परिव्रढीयस् *parivraḍhîyas*	परिव्रढिष्ठ *parivraḍhishṭ*
14. पृथु *pṛithu*, broad	प्रथ् *prath*	प्रथीयस् *prathîyas*	प्रथिष्ठ *prathishṭha*
15. प्रशस्य *praśasya*, praiseworthy	श्र *śra*	श्रेयस् *śreyas*	श्रेष्ठ *śreshṭha*
	or ज्य *jya*	ज्यायस् *jyâyas*	ज्येष्ठ *jyeshṭha* †
16. प्रिय *priya*, dear	प्र *pra*	प्रेयस् *preyas*	प्रेष्ठ *preshṭha*
17. बहु *bahu*, many	भू *bhû*	भूयस् *bhûyas*	भूयिष्ठ *bhûyishṭha*
18. बहुल *bahula*, frequent	बंह् *baṁh*	बंहीयस् *baṁhîyas*	बंहिष्ठ *baṁhishṭha* †
19. भृश *bhṛiśa*, excessive	भ्रश् *bhraś*	भ्रशीयस् *bhraśîyas*	भ्रशिष्ठ *bhraśishṭha*
20. मृदु *mṛidu*, soft	म्रद् *mrad*	म्रदीयस् *mradîyas*	म्रदिष्ठ *mradishṭha*
21. युवन् *yuvan*, young	यव् *yav*	यवीयस् *yavîyas*	यविष्ठ *yavishṭha*
	or कन् *kan*	कनीयस् *kanîyas*	कनिष्ठ *kanishṭha* †
22. वाढ *vâḍha*, firm	साध् *sâdh*	साधीयस् *sâdhîyas*	साधिष्ठ *sâdhishṭha* ‡
23. वृद्ध *vṛiddha*, old	वर्ष् *varsh*	वर्षीयस् *varshîyas*	वर्षिष्ठ *varshishṭha*
	or ज्य *jya*	ज्यायस् *jyâyas*	ज्येष्ठ *jyeshṭha*
24. वृंदारक *vṛindâraka*, beautiful	वृंद् *vṛind*	वृंदीयस् *vṛindîyas*	वृंदिष्ठ *vṛindishṭha*
25. स्थिर *sthira*, firm	स्थ *stha*	स्थेयस् *stheyas*	स्थेष्ठ *stheshṭha*
26. स्थूल *sthûla*, strong	स्थव् *sthav*	स्थवीयस् *sthavîyas*	स्थविष्ठ *sthavishṭha*
27. स्फिर *sphira*, thick	स्फ *spha*	स्फेयस् *spheyas*	स्फेष्ठ *spheshṭha*
28. ह्रस्व *hrasva*, short	ह्रस् *hras*	ह्रसीयस् *hrasîyas*	ह्रसिष्ठ *hrasishṭha*

* Pâṇ. VI. 4, 162. † See Phiṭsûtra, ed. Kielhorn, I. 7; 23 (20). ‡ Pâṇ. V. 3, 63.

CHAPTER V.

NUMERALS.

§ 253. *Cardinals.*

1 १ एकः, एका, एकं, *ékah̤*, *éká*, *ékam*, one. (Base एक *eka.*)
2 २ द्वौ, द्वे, द्वे, *dvaú*, *dvé*, *dvé*, two. (Base द्व *dva;* in comp. द्वि *dvi.*)
3 ३ त्रयः, तिस्रः, त्रीणि, *tráyah̤*, *tisráh̤*, *tríṇi*, three. (Base त्रि *tri.*)
4 ४ चत्वारः, चतस्रः, चत्वारि, *chatvárah̤*, *chátasrah̤*, *chatvári*, four. (Base चतुर् *chatur.*)
5 ५ पंच *páñcha*, m. f. n. five. (Base पंचन् *pañchan.*)
6 ६ षट् *shát*, m. f. n. six. (Base षष् *shash.*)
7 ७ सप्त *saptá*, m. f. n. seven. (Base सप्तन् *saptan.*)
8 ८ अष्टौ *ashṭaú*, m. f. n. eight. (Base अष्टन् *ashṭan.*)
9 ९ नव *náva*, m. f. n. nine. (Base नवन् *navan.*)
10 १० दश *dáśa*, m. f. n. ten. (Base दशन् *daśan.*)
11 ११ एकादश *ékádaśa*, eleven. (Base as in दशन् *daśan.*)
12 १२ द्वादश *dvádaśa.*
13 १३ त्रयोदश *tráyodaśa.*
14 १४ चतुर्दश *cháturdaśa.*
15 १५ पंचदश *páñchadaśa.*
16 १६ षोडश *shóḍaśa.*
17 १७ सप्तदश *saptádaśa.*
18 १८ अष्टादश *ashṭádaśa.*
19 १९ नवदश *návadaśa* or ऊनविंशतिः *únaviṁśatih̤.*
20 २० विंशतिः *viṁśátih̤*, fem.
21 २१ एकविंशतिः *ekaviṁśatih̤.*
22 २२ द्वाविंशतिः *dváviṁśatih̤.*
23 २३ त्रयोविंशतिः *trayoviṁśatih̤.*
24 २४ चतुर्विंशतिः *chaturviṁśatih̤.*
25 २५ पंचविंशतिः *pañchaviṁśatih̤.*
26 २६ षड्विंशतिः *shaḍviṁśatih̤.*
27 २७ सप्तविंशतिः *saptaviṁśatih̤.*
28 २८ अष्टाविंशतिः *ashṭáviṁśatih̤.*
29 २९ नवविंशतिः *navaviṁśatih̤.*
30 ३० त्रिंशत् *triṁśát*, fem.
31 ३१ एकत्रिंशत् *ekatriṁśat.*
32 ३२ द्वात्रिंशत् *dvátriṁśat.*
33 ३३ त्रयस्त्रिंशत् *trayastriṁśat.*
34 ३४ चतुस्त्रिंशत् *chatustriṁśat.*
35 ३५ पंचत्रिंशत् *pañchatriṁśat.*
36 ३६ षट्त्रिंशत् *shaṭtriṁśat.*
37 ३७ सप्तत्रिंशत् *saptatriṁśat.*
38 ३८ अष्टात्रिंशत् *ashṭátriṁśat.*
39 ३९ नवत्रिंशत् *navatriṁśat.*
40 ४० चत्वारिंशत् *chatváriṁśát*, fem.
41 ४१ एकचत्वारिंशत् *ekachatváriṁśat.*
42 ४२ द्वाचत्वारिंशत् *dváchatváriṁśat* or द्विचत्वारिंशत् *dvichatváriṁśat.*
43 ४३ त्रयश्चत्वारिंशत् *trayaśchatváriṁśat* or त्रिचत्वारिंशत् *trichatváriṁśat.*
44 ४४ चतुश्चत्वारिंशत् *chatuśchatváriṁśat.*
45 ४५ पंचचत्वारिंशत् *pañchachatváriṁśat.*
46 ४६ षट्चत्वारिंशत् *shaṭchatváriṁśat.*
47 ४७ सप्तचत्वारिंशत् *saptachatváriṁśat.*
48 ४८ अष्टाचत्वारिंशत् *ashṭáchatváriṁśat* or अष्टचत्वारिंशत् *ashṭachatváriṁśat.*
49 ४९ नवचत्वारिंशत् *navachatváriṁśat.*
50 ५० पंचाशत् *pañcháśát*, fem.
51 ५१ एकपंचाशत् *ekapañcháśat.*
52 ५२ द्वापंचाशत् *dvápañcháśat* or द्विपंचाशत् *dvipañcháśat.*
53 ५३ त्रयःपंचाशत् *trayah̤pañcháśat* or त्रिपंचाशत् *tripañcháśat.*



110 ११० दशाधिकं शतं *daśâdhikam śatam* or दशशतं *daśaśatam.*

111 १११ एकादशाधिकं शतं *ekâdaśâdhikam śatam* or एकादशशतं *ekâdaśaśatam* &c. or एकादशं शतं *ekâdaśam śatam,* i. e. a hundred having eleven (in excess). Pâṇ. v. 2, 45.

112 ११२ द्वादशाधिकं शतं *dvâdaśâdhikam śatam* or द्वादशं शतं *dvâdaśam śatam.*

113 ११३ त्रयोदशाधिकं शतं *trayodaśâdhikam śatam* or त्रयोदशं शतं *trayodaśam śatam.*

114 ११४ चतुर्दशाधिकं शतं *chaturdaśâdhikam śatam* or चतुर्दशं शतं *chaturdaśam śatam.*

115 ११५ पंचदशाधिकं शतं *pañchadaśâdhikam śatam* or पंचदशं शतं *pañchadaśam śatam.*

116 ११६ षोडशाधिकं शतं *shoḍaśâdhikam śatam* or षोडशं शतं *shoḍaśam śatam.*

117 ११७ सप्तदशाधिकं शतं *saptadaśâdhikam śatam* or सप्तदशं शतं *saptadaśam śatam.*

118 ११८ अष्टादशाधिकं शतं *ashṭâdaśâdhikam śatam* or अष्टादशं शतं *ashṭâdaśam śatam.*

119 ११९ नवदशाधिकं शतं *navadaśâdhikam śatam* or नवदशं शतं *navadaśam śatam.*

120 १२० विंशत्यधिकं शतं *viṁśatyadhikam śatam* or विंशं शतं *viṁśam śatam* *

121 १२१ एकविंशत्यधिकं शतं *ekaviṁśatyadhikam śatam* or एकविंशं शतं *ekaviṁśam śatam**, &c.

130 १३० त्रिंशदधिकं शतं *triṁśadadhikam śatam* or त्रिंशं शतं *triṁśam śatam**.

140 १४० चत्वारिंशदधिकं शतं *chatvâriṁśadadhikam śatam* or चत्वारिंशं शतं *chatvâriṁśam śatam**.

150 १५० पंचाशदधिकं शतं *pañchâśadadhikam śatam* or पंचाशं शतं *pañchâśam śatam** or सार्धशतं *sârdhaśatam,* 100 + ½ (hundred).

160 १६० षष्ट्यधिकं शतं *shashṭyadhikam śatam* or षष्टिशतं *shashṭiśatam.*

170 १७० सप्तत्यधिकं शतं *saptatyadhikam śatam* or सप्ततिशतं *saptatiśatam.*

180 १८० अशीत्यधिकं शतं *aśîtyadhikam śatam* or अशीतिशतं *aśîtiśatam.*

190 १९० नवत्यधिकं शतं *navatyadhikam śatam* or नवतिशतं *navatiśatam.*

200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatî.*

300 ३०० त्रीणि शतानि *trîṇi śatâni* or त्रिशतं *triśatam.*

400 ४०० चत्वारि शतानि *chatvâri śatâni* or चतुःशतं *chatuḥśatam.*

500 ५०० पंच शतानि *pañcha śatâni* or पंचशतं *pañchaśatam.*

600 ६०० षट् शतानि *shaṭ śatâni* or षट्शतं *shaṭśatam.*

700 ७०० सप्त शतानि *sapta śatâni* or सप्तशतं *saptaśatam.*

800 ८०० अष्ट शतानि *ashṭa śatâni* or अष्टशतं *ashṭaśatam.*

900 ९०० नव शतानि *nava śatâni* or नवशतं *navaśatam.*

1000 १००० दश शतानि *daśa śatâni* or दशशती *daśaśatî,* fem., or सहस्रं *sahásram,* neut. and masc.†

2000 २००० द्वे सहस्रे *dve sahasre.*

3000 ३००० त्रीणि सहस्राणि *trîṇi sahasrâṇi.*

10,000 १०,००० अयुतं *ayutam,* neut. and masc.†

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* Pâṇ. v. 2, 46. The same rules apply to सहस्रं *sahasram,* 1000, so that 1011 might be rendered by एकादशं सहस्रं *ekâdaśam sahasram,* 1041 by एकचत्वारिंशं सहस्रं *ekachatvâriṁśam sahasram,* &c.

† Siddh.-Kaum. vol. II. p. 635.

100,000 १००,००० लक्षं *laksham*, neut. or fem.*, or नियुतं *niyutam*, neut. and masc.†
One million, प्रयुतं *prayutam*, neut. or masc.*
Ten millions, कोटि *koṭi*, fem.‡
A hundred millions, अर्बुद *arbuda*, masc. and neut.
A thousand millions, महार्बुद *mahârbuda*, masc. and neut., or पद्म *padma*, neut., i. e. lotus.
Ten thousand millions, खर्व *kharva*, neut., i. e. minute.
A hundred thousand millions, निखर्व *nikharva*, neut.
A billion, महापद्म *mahâpadma*, neut.
Ten billions, शंकु *śaṅku*, masc., i. e. an ant-hill.
A hundred billions, शंख *śaṅkha*, masc. neut., i. e. a conch-shell, or समुद्र *samudra*, masc., i. e. sea.
A thousand billions, महाशंख *mahâśaṅkha*, or अंत्य *antya*, ultimate.
Ten thousand billions, हाहा *hâhâ*, masc., or मध्य *madhya*, middle.
A hundred thousand billions, महाहाहा *mahâhâhâ*, or परार्ध *parârdha*, i. e. other half.
One million billions, धुन *dhuna*, neut.
Ten million billions, महाधुन *mahâdhuna*.
A hundred million billions, अक्षौहिणी *akshauhiṇî*, fem., i. e. a host.
A thousand million billions, महाक्षौहिणी *mahâkshauhiṇî*.

In the same manner as अधिक *adhika*, exceeding, ऊन *ûna*, diminished, may be used to form numerical compounds. पंचोनं शतं *pañchonam śatam* or पंचोनशतं *pañchonaśatam*, 100 – 5, i. e. 95. If one is to be deducted, ऊन *ûna*, without एक *eka*, suffices. ऊनविंशतिः *ûnaviṁśatiḥ* or एकोनविंशतिः *ekonaviṁśatiḥ*, 20 – 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकान्न *ekânna*, i. e. by one not; एकान्नविंशतिः *ekânnaviṁśatiḥ*, by one not twenty, i. e. 19. (Pâṇ. VI. 3, 76.)

Declension of Cardinals.

एक *eka*, one.

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	एकः *ékaḥ*	एका *ékâ*	एकं *ékam*	एके *eke*	एकाः *ékâḥ*	एकानि *ékâni*
A.	एकं *ékam*	एकां *ékâm*	एकं *ékam*	एकान् *ékân*	एकाः *ékâḥ*	एकानि *ékâni*
I.	एकेन *ékena*	एकया *ékayâ*	एकेन *ékena*	एकैः *ékaiḥ*	एकाभिः *ékâbhiḥ*	एकैः *ékaiḥ*
D.	एकस्मै *ékasmai*	एकस्यै *ékasyai*	एकस्मै *ékasmai*	एकेभ्यः *ékebhyaḥ*	एकाभ्यः *ékâbhyaḥ*	एकेभ्यः *ékebhyaḥ*
Ab.	एकस्मात् *ékasmât*	एकस्याः *ékasyâḥ*	एकस्मात् *ékasmât*	एकेभ्यः *ékebhyaḥ*	एकाभ्यः *ékâbhyaḥ*	एकेभ्यः *ékebhyaḥ*
G.	एकस्य *ékasya*	एकस्याः *ékasyâḥ*	एकस्य *ékasya*	एकेषां *ékeshâm*	एकासां *ékâsâm*	एकेषां *ékeshâm*
L.	एकस्मिन् *ékasmin*	एकस्यां *ékasyâm*	एकस्मिन् *ékasmin*	एकेषु *ékeshu*	एकासु *ékâsu*	एकेषु *ekeshu*
V.	एक *éka*	एके *éke*	एक *éka*	एके *éke*	एकाः *ékâḥ*	एकानि *ékâni*

* Siddh.-Kaum. vol. II. p. 635. † Amara-Kosha III. 6, 3, 24.

‡ A different string of names is given in the Vâjasan.-Sanhitâ XVII. 2. See also Woepcke, Mémoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.

§ 254. द्वि *dvi*, two, base द्व *dva*, like कांत *kânta* (§ 238).

DUAL.

	MASC.	FEM.	NEUT.
N.A.V.	द्वौ *dvaú*	द्वे *dvé*	द्वे *dvé*
I.D.Ab.	द्वाभ्यां *dvábhyâm*	द्वाभ्यां *dvábhyâm*	द्वाभ्यां *dvábhyâm*
G.L.	द्वयोः *dváyoḥ*	द्वयोः *dváyoḥ*	द्वयोः *dváyoḥ*

§ 255. त्रि *tri*, three, fem. तिसृ *tisṛi*.

N.V.	त्रयः *tráyaḥ*	तिस्रः *tisráḥ* (Pâṇ. VI. 1, 166)	त्रीणि *tríṇi*
A.	त्रीन् *trín*	तिस्रः *tisráḥ* *	त्रीणि *tríṇi*
I.	त्रिभिः *tribhíḥ*	तिसृभिः *tisṛíbhiḥ*	त्रिभिः *tribhíḥ*
D.Ab.	त्रिभ्यः *tribhyáḥ*	तिसृभ्यः *tisṛíbhyaḥ*	त्रिभ्यः *tribhyáḥ*
G.	त्रयाणां *trayâṇám* (Ved. *tríṇám*)	तिसृणां *tisṛiṇám* †	त्रयाणां *trayâṇám*
L.	त्रिषु *trishú*	तिसृषु *tisṛíshu*	त्रिषु *trishú*

§ 256. चतुर् *chatur*, four, fem. चतसृ *chatasṛi*.

N.V.	चत्वारः *chatváraḥ* (Pâṇ. VII. 1, 98)	चतस्रः *chátasraḥ*	चत्वारि *chatvári*
A.	चतुरः *chatúraḥ* (Pâṇ. VI. 1, 167)	चतस्रः *chátasraḥ* *	चत्वारि *chatvári*
I.	चतुर्भिः *chatúrbhiḥ*	चतसृभिः *chatasṛíbhiḥ*	चतुर्भिः *chatúrbhiḥ*
D.Ab.	चतुर्भ्यः *chatúrbhyaḥ*	चतसृभ्यः *chatasṛíbhyaḥ*	चतुर्भ्यः *chatúrbhyaḥ*
G.	चतुर्णां *chaturṇám*	चतसृणां *chatasṛiṇám* †	चतुर्णां *chaturṇám*
L.	चतुर्षु *chatúrshu*	चतसृषु *chatasṛíshu*	चतुर्षु *chatúrshu*

§ 257. पंचन् *pañchan*, five. षष् *shash*, six. अष्टन् *ashṭan*, eight.

N.A.V.	पंच *páñcha*	षट् *shát*	अष्टौ *ashṭaú* or अष्ट *ashṭá*
I.	पंचभिः *pañchábhiḥ* ‡	षड्भिः *shaḍbhíḥ*	अष्टाभिः *ashṭábhíḥ* or अष्टभिः *ashṭábhiḥ* ‖
D.Ab.	पंचभ्यः *pañchábhyaḥ*	षड्भ्यः *shaḍbhyáḥ*	अष्टाभ्यः *ashṭábhyáḥ* or अष्टभ्यः *ashṭábhyaḥ*
G.	पंचानां *pañchânám* ¶	षण्णां *shaṇṇám* ¶	अष्टानां *ashṭânám* ¶
L.	पंचसु *pañchásu*	षट्सु *shaṭsú*	अष्टासु *ashṭású* or अष्टसु *ashṭásu*

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekâdaśan*, &c., follow the declension of पंचन् *pañchan*. विंशतिः *viṁśatiḥ* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in अ *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदंति *eke vadanti*,

* Not तिसॄः *tisṛíḥ*, nor चतसॄः *chatasṛíḥ*. (Accent, Pâṇ. VI. 1, 167, vârt.; VII. 2, 99, vârt.)

† Not तिसॄणां *tisṛíṇâm*, nor चतसॄणां *chatasṛíṇâm* (Pâṇ. VI. 4, 4), though these forms occur in the Veda and Epic poetry.

‡ Accent, Pâṇ. VI. 1, 180; 181. ‖ Pâṇ. VI. 1, 172. ¶ Pâṇ. VII. 1, 55.



षष्टितमः *shashṭitamáḥ*, the sixtieth *.

एकषष्टितमः *ekashashṭitamáḥ*, } the sixty-first.
एकषष्टः *ekashashṭáḥ*,

सप्ततितमः *saptatitamáḥ*, the seventieth.

एकसप्ततितमः *ekasaptatitamáḥ*, } the seventy-first.
एकसप्ततः *ekasaptatáḥ*,

अशीतितमः *aśîtitamáḥ*, the eightieth.

एकाशीतितमः *ekâśîtitamáḥ*, } the eighty-first.
एकाशीतः *ekâśîtáḥ*,

नवतितमः, °मी, °मं, *navatitamáḥ, î, am*, the ninetieth.

एकनवतितमः *ekanavatitamáḥ*, } the ninety-first.
एकनवतः *ekanavatáḥ*,

शततमः, °मी, °मं, *śatatamáḥ, î, am*, the hundredth. (Pâṇ. v. 2, 57.)

एकशततमः *ekaśatatamáḥ*, the hundred and first.

सहस्रतमः *sahasratamáḥ*, the thousandth.

§ 260. *Numerical Adverbs and other Derivatives.*

सकृत् *sakṛit*, once.
द्विः *dviḥ*, twice.
त्रिः *triḥ*, thrice.
चतुः *chatuḥ*, four times.
पंचकृत्वः *pañchakṛitvaḥ*, five times.
षट्कृत्वः *shaṭkṛitvaḥ*, six times, &c.

एकधा *ekadhâ*, in one way.
द्विधा *dvidhâ* or द्वेधा *dvedhâ*, in two ways.
त्रिधा *tridhâ* or त्रेधा *tredhâ*, in three ways.
चतुर्धा *chaturdhâ*, in four ways.
पंचधा *pañchadhâ*, in five ways.
षोढा *shoḍhâ*, in six ways, &c. (or षड्धा ?)

एकशः *ekaśaḥ*, one-fold.
द्विशः *dviśaḥ*, two-fold.
त्रिशः *triśaḥ*, three-fold, &c. (Pâṇ. v. 4, 43.)

द्वयं *dvayam* or द्वितयं *dvitayam*, a pair. (Pâṇ. v. 2, 42.)
त्रयं *trayam* or त्रितयं *tritayam* or त्रयी *trayî*, a triad.
चतुष्टयं *chatushṭayam*, a tetrad.
पंचतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पंचतयाः *pañchatayâḥ* or पंचतये *pañchataye* (§ 283).

पंचत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pâṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pâṇ. v. 1, 59, and in the Kâśikâ-Vṛitti.

* The ordinals from sixty admit of one form only, that is तमः *tamaḥ;* but if preceded by another numeral, both forms are allowed (Pâṇ. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatatamaḥ* only (Pâṇ. v. 2, 57).

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261. *Personal Pronouns.*

Base (in composition) मद् *mad* and अस्मद् *asmad.*	Base (in composition) त्वद् *tvad* and युष्मद् *yushmad.*
Singular.	
N. अहं *ahám*, I	त्वं *tvám*, thou
A. मां *mâm*, मा *mâ*, me	त्वां *tvâm*, त्वा *tvâ*, thee
I. मया *máyâ*, by me	त्वया *tváyâ*, by thee
D. मह्यं *máhyam*, मे *me*, to me	तुभ्यं *túbhyam*, ते *te*, to thee
Ab. मत् *mát*, from me	त्वत् *tvát*, from thee
G. मम *máma*, मे *me*, of me	तव *táva*, ते *te*, of thee
L. मयि *máyi*, in me	त्वयि *tváyi*, in thee
Dual.	
N. आवां *âvâm*, we two	युवां *yuvâm*, you two
A. आवां *âvâm*, नौ *nau*, us two	युवां *yuvâm*, वां *vâm*, you two
I. आवाभ्यां *âvâbhyâm*, by us two	युवाभ्यां *yuvâbhyâm*, by you two
D. आवाभ्यां *âvâbhyâm*, नौ *nau*, to us two	युवाभ्यां *yuvâbhyâm*, वां *vâm*, to you two
Ab. आवाभ्यां *âvâbhyâm*, from us two	युवाभ्यां *yuvâbhyâm*, from you two
G. आवयोः *âváyoḥ*, नौ *nau*, of us two	युवयोः *yuváyoḥ*, वां *vâm*, of you two
L. आवयोः *âváyoḥ*, in us two	युवयोः *yuváyoḥ*, in you two
Plural.	
N. वयं *vayám*, we	यूयं *yûyám*, you
A. अस्मान् *asmân*, नः *naḥ*, us	युष्मान् *yushmân*, वः *vaḥ*, you
I. अस्माभिः *asmâbhiḥ*, by us	युष्माभिः *yushmâbhiḥ*, by you
D. अस्मभ्यं *asmábhyam*, नः *naḥ*, to us	युष्मभ्यं *yushmábhyam*, वः *vaḥ*, to you
Ab. अस्मत् *asmát*, from us	युष्मत् *yushmát*, from you
G. अस्माकं *asmâkam*, नः *naḥ*, of us	युष्माकं *yushmâkam*, वः *vaḥ*, of you
L. अस्मासु *asmâsu*, in us	युष्मासु *yushmâsu*, in you

The substitutes in the even cases, मा *mâ*, मे *me*, नौ *nau*, नः *naḥ*, त्वा *tvâ*, ते *te*, वां *vâm*, वः *vaḥ*, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha*, and, वा *vâ*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it. (Accent, Pâṇ. vi. 1, 182.)

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	सः *sáḥ*	सा *sá*	तत् *tát*	ते *té*	ताः *táḥ*	तानि *táni*
A.	तं *tám*	तां *tám*	तत् *tát*	तान् *tán*	ताः *táḥ*	तानि *táni*
I.	तेन *téna*	तया *táyá*	तेन *téna*	तैः *taíḥ*	ताभिः *tábhiḥ*	तैः *taíḥ*
D.	तस्मै *tásmai*	तस्यै *tásyai*	तस्मै *tásmai*	तेभ्यः *tébhyaḥ*	ताभ्यः *tábhyaḥ*	तेभ्यः *tébhyaḥ*
Ab.	तस्मात् *tásmât*	तस्याः *tásyâḥ*	तस्मात् *tásmât*	तेभ्यः *tébhyaḥ*	ताभ्यः *tábhyaḥ*	तेभ्यः *tébhyaḥ*
G.	तस्य *tásya*	तस्याः *tásyâḥ*	तस्य *tásya*	तेषां *téshâm*	तासां *tásâm*	तेषां *téshâm*
L.	तस्मिन् *tásmin*	तस्यां *tásyâm*	तस्मिन् *túsmin*	तेषु *téshu*	तासु *tásu*	तेषु *téshu*

DUAL.

	MASC.	FEM.	NEUT.
N. A.	तौ *taú*	ते *té*	ते *té*
I. D. Ab.	ताभ्यां *tábhyâm*	ताभ्यां *tábhyâm*	ताभ्यां *tábhyâm*
G. L.	तयोः *táyoḥ*	तयोः *táyoḥ*	तयोः *táyoḥ*

§ 263. Base (in composition) त्यद् *tyad*.

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	स्यः *syáḥ*	स्या *syá*	त्यत् *tyát*	त्ये *tyé*	त्याः *tyáḥ*	त्यानि *tyáni*
A.	त्यं *tyám*	त्यां *tyám*	त्यत् *tyát*	त्यान् *tyán*	त्याः *tyáḥ*	त्यानि *tyáni*
I.	त्येन *tyéna*	त्यया *tyáyá*	त्येन *tyéna*	त्यैः *tyaíḥ*	त्याभिः *tyábhiḥ*	त्यैः *tyaíḥ*
D.	त्यस्मै *tyásmai*	त्यस्यै *tyásyai*	त्यस्मै *tyásmai*	त्येभ्यः *tyébhyaḥ*	त्याभ्यः *tyábhyaḥ*	त्येभ्यः *tyébhyaḥ*
Ab.	त्यस्मात् *tyásmât*	त्यस्याः *tyásyâḥ*	त्यस्मात् *tyásmât*	त्येभ्यः *tyébhyaḥ*	त्याभ्यः *tyábhyaḥ*	त्येभ्यः *tyébhyaḥ*
G.	त्यस्य *tyásya*	त्यस्याः *tyásyâḥ*	त्यस्य *tyásya*	त्येषां *tyéshâm*	त्यासां *tyásâm*	त्येषां *tyéshâm*
L.	त्यस्मिन् *tyásmin*	त्यस्यां *tyásyâm*	त्यस्मिन् *tyásmin*	त्येषु *tyéshu*	त्यासु *tyásu*	त्येषु *tyéshu*

DUAL.

	MASC.	FEM.	NEUT.
N. A.	त्यौ *tyaú*	त्ये *tyé*	त्ये *tyé*
I. D. Ab.	त्याभ्यां *tyábhyâm*	त्याभ्यां *tyábhyâm*	त्याभ्यां *tyábhyâm*
G. L.	त्ययोः *tyáyoḥ*	त्ययोः *tyáyoḥ*	त्ययोः *tyáyoḥ*

Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय *îya*.

मदीयः, °या, °यं, *madíyaḥ, yâ, yam*, mine.
त्वदीयः, °या, °यं, *tvadíyaḥ, yâ, yam*, thine.
तदीयः, °या, °यं, *tadíyaḥ, yâ, yam*, his, her, its.
अस्मदीयः, °या, °यं, *asmadíyaḥ, yâ, yam*, our.
युष्मदीयः, °या, °यं, *yushmadíyaḥ, yâ, yam*, your.
तदीयः, °या, °यं, *tadíyaḥ, yâ, yam*, their.

Other derivative possessive pronouns are मामकः* *mâmákaḥ*, mine; तावकः *tâvákaḥ*, thine; आस्माकः *âsmákaḥ*, our; यौष्माकः *yaushmákaḥ*, your. Likewise

* Pâṇ. iv. 3, 1–3; iv. 1, 30; vii. 3, 44.



DUAL.

	MASC.	FEM.	NEUT.
N.A.V.	इमौ *imaú*	इमे *imé*	इमे *imé*
I.D.Ab.	आभ्यां *ábhyám*	आभ्यां *ábhyám*	आभ्यां *ábhyám*
G.L.	अनयोः *anáyoḥ*	अनयोः *anáyoḥ*	अनयोः *anáyoḥ*

§ 270. एतद् *etád* and इदं *idám,* when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam,* vary in the following cases, by substituting एन *ena,* which has no accent.

SINGULAR.

	MASC.	FEM.	NEUT.
A.	एनं *enam*	एनां *enám*	एनत् *enat*
I.	एनेन *enena*	एनया *enayá*	एनेन *enena*

PLURAL.

	MASC.	FEM.	NEUT.
A.	एनान् *enán*	एनाः *enáḥ*	एनानि *enáni*

DUAL.

	MASC.	FEM.	NEUT.
A.	एनौ *enau*	एने *ene*	एने *ene*
G.L.	एनयोः *enayoḥ*	एनयोः *enayoḥ*	एनयोः *enayoḥ*

Ex. अनेन व्याकरणमधीतं एनं छंदोऽध्यापय *anena vyákaraṇam adhítam, enam chhando 'dhyápaya,* the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभूतं स्वं *anayoḥ pavitram kulam, enayoḥ prabhútam svam,* the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas,* that (mediate).

SINGULAR.

	MASC.	FEM.	NEUT.
N.	असौ *asaú*	असौ *asaú*	अदः *adáḥ*
A.	अमुं *amúm*	अमूं *amúm*	अदः *adáḥ*
I.	अमुना *amúná*	अमुया *amuyá* (Rv. I. 29, 5)	अमुना *amúná*
D.	अमुष्मै *amúshmai*	अमुष्यै *amúshyai*	अमुष्मै *amúshmai*
Ab.	अमुष्मात् *amúshmát*	अमुष्याः *amúshyáḥ*	अमुष्मात् *amúshmát*
G.	अमुष्य *amúshya*	अमुष्याः *amúshyáḥ*	अमुष्य *amúshya*
L.	अमुष्मिन् *amúshmin*	अमुष्यां *amúshyám*	अमुष्मिन् *amúshmin*

PLURAL.

	MASC.	FEM.	NEUT.
N.	अमी *amí*	अमूः *amúḥ*	अमूनि *amúni*
A.	अमून् *amún*	अमूः *amúḥ*	अमूनि *amúni*
I.	अमीभिः *amíbhiḥ*	अमूभिः *amúbhiḥ*	अमीभिः *amíbhiḥ*
D.Ab.	अमीभ्यः *amíbhyaḥ*	अमूभ्यः *amúbhyaḥ*	अमीभ्यः *amíbhyaḥ*
G.	अमीषां *amíshám*	अमूषां *amúshám*	अमीषां *amíshám*
L.	अमीषु *amíshu*	अमूषु *amúshu*	अमीषु *amíshu*

DUAL.

MASC. FEM. NEUT.

N.A.V. अमू *amú*	I.D.Ab. अमूभ्यां *amúbhyám*	G.L. अमुयोः *amúyoḥ*

Relative Pronoun.

§ 272. Base (in composition) यद् *yád*, who or which.

	Singular.			Plural.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	यः *yáḥ*	या *yá*	यत् *yát*	ये *yé*	याः *yáḥ*	यानि *yáni*
A.	यं *yám*	यां *yám*	यत् *yát*	यान् *yán*	याः *yáḥ*	यानि *yáni*
I.	येन *yéna*	यया *yáyá*	येन *yéna*	यैः *yaíḥ*	याभिः *yábhiḥ*	यैः *yaíḥ*
D.	यस्मै *yásmai*	यस्यै *yásyai*	यस्मै *yásmai*	येभ्यः *yébhyaḥ*	याभ्यः *yábhyaḥ*	येभ्यः *yébhyaḥ*
Ab.	यस्मात् *yásmát*	यस्याः *yásyáḥ*	यस्मात् *yásmát*	येभ्यः *yébhyaḥ*	याभ्यः *yábhyaḥ*	येभ्यः *yébhyaḥ*
G.	यस्य *yásya*	यस्याः *yásyáḥ*	यस्य *yásya*	येषां *yéshám*	यासां *yásám*	येषां *yéshám*
L.	यस्मिन् *yásmin*	यस्यां *yásyám*	यस्मिन् *yásmin*	येषु *yéshu*	यासु *yásu*	येषु *yéshu*

Dual.

	MASC.	FEM.	NEUT.
N.A.V.	यौ *yaú*	ये *yé*	ये *yé*
I.D.Ab.	याभ्यां *yábhyám*	याभ्यां *yábhyám*	याभ्यां *yábhyám*
G.L.	ययोः *yáyoḥ*	ययोः *yáyoḥ*	ययोः *yáyoḥ*

Interrogative Pronouns.

§ 273. Base (in composition) किं *kím*, Who or which?

	Singular.			Plural.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	कः *káḥ*	का *ká*	किं *kím*	के *ké*	काः *káḥ*	कानि *káni*
A.	कं *kám*	कां *kám*	किं *kím*	कान् *kán*	काः *káḥ*	कानि *káni*
I.	केन *kéna*	कया *káyá*	केन *kéna*	कैः *kaíḥ*	काभिः *kábhih*	कैः *kaíh*
D.	कस्मै *kásmai*	कस्यै *kásyai*	कस्मै *kásmai*	केभ्यः *kébhyaḥ*	काभ्यः *kábhyaḥ*	केभ्यः *kébhyaḥ*
Ab.	कस्मात् *kásmát*	कस्याः *kásyáḥ*	कस्मात् *kásmát*	केभ्यः *kébhyaḥ*	काभ्यः *kábhyaḥ*	केभ्यः *kébhyaḥ*
G.	कस्य *kásya*	कस्याः *kásyáḥ*	कस्य *kásya*	केषां *késhám*	कासां *kásám*	केषां *késhám*
L.	कस्मिन् *kásmin*	कस्यां *kásyám*	कस्मिन् *kásmin*	केषु *késhu*	कासु *kásu*	केषु *késhu*

Dual.

	MASC.	FEM.	NEUT.
N.A.	कौ *kaú*	के *ké*	के *ké*
I.D.Ab.	काभ्यां *kábhyám*	काभ्यां *kábhyám*	काभ्यां *kábhyám*
G.L.	कयोः *káyoḥ*	कयोः *káyoḥ*	कयोः *káyoḥ*

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pâṇ. v. 3, 71). त्वयका *tvayaká*, By thee! instead of त्वया *tvayá*. युवकयोः *yuvakayoḥ*, Of you two! अस्मकाभिः *asmakábhiḥ*, With us! अयकं *ayakam*. असकौ *asakau*, &c. (See Siddh.-Kaum. vol. 1. p. 706.)

Compound Pronouns.

§ 275. By adding दृश् *driś*, दृश *driśa*, or दृक्ष *driksha*, to certain pronominal bases, the following compound pronouns have been formed:

तादृश् *tâdriś*, तादृश *tâdriśa*, तादृक्ष *tâdriksha*, such like.
एतादृश् *etâdriś*, एतादृश *etâdriśa*, एतादृक्ष *etâdriksha*, this like.
यादृश् *yâdriś*, यादृश *yâdriśa*, यादृक्ष *yâdriksha*, what like.
ईदृश् *îdriś*, ईदृश *îdriśa*, ईदृक्ष *îdriksha*, this like.
कीदृश् *kîdriś*, कीदृश *kîdriśa*, कीदृक्ष *kîdriksha*, What like?

These are declined in three genders, forming the feminine in ई *î*. तादृक् *tâdrik*, m.n.; तादृशी *tâdriśî*, f.; or तादृशः, °शी, °शं, *tâdriśah*, *î*, *am*. Similarly formed are मादृश *mâdriśa*, त्वादृश *tvâdriśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed:

तावत् *tâvat*, so much,
एतावत् *etâvat*, so much,
यावत् *yâvat*, as much,
} declined like nouns in वत् *vat* (§ 187).

इयत् *íyat*, so much,
कियत् *kíyat*, How much?
} इयान् *íyân*, इयती *íyatî*, इयत् *íyat*.

Note—On the declension of कति *káti*, How many? तति *táti*, so many, and यति *yáti*, as many, see § 231.

§ 277. By adding चित् *chit*, चन *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काचित् *kâchit*, किंचित् *kimchit*, some one; also कच्चित् *kachchit*, anything.
कश्चन *kaśchana*, काचन *kâchana*, किंचन *kimchana*, some one.
कोऽपि *ko 'pi*, कापि *kâpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed: कदा *kadâ*, When? कदाचित् *kadâchit*, कदाचन *kadâchana*, once; क्व *kva*, Where? न क्वापि *na kvâpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite: यः कः *yaḥ kaḥ*, whosoever; यस्य कस्य *yasya kasya*, whosesoever. Likewise यः कश्चित् *yaḥ kaśchit*, whosoever, or यः कश्च *yaḥ kaścha*, or यः कश्चन *yaḥ kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning: यो यः, या या, यद्यद्, *yo yaḥ*, *yâ yâ*, *yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose: यत्तद् *yattad*, whatsoever.



I.	सर्वया *sárvayâ*	सर्वाभ्यां *sárvâbhyâm*	सर्वाभिः *sárvâbhiḥ*
D.	सर्वस्यै *sárvasyai*	सर्वाभ्यां *sárvâbhyâm*	सर्वाभ्यः *sárvâbhyaḥ*
Ab.	सर्वस्याः *sárvasyâḥ*	सर्वाभ्यां *sárvâbhyâm*	सर्वाभ्यः *sárvâbhyaḥ*
G.	सर्वस्याः *sárvasyâḥ*	सर्वयोः *sárvayoḥ*	सर्वासां *sárvâsâm*
L.	सर्वस्यां *sárvasyâm*	सर्वयोः *sárvayoḥ*	सर्वासु *sárvâsu*

NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N.A.V.	सर्वं *sárvam*	सर्वे *sárve*	सर्वाणि *sárvâṇi*

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take त् *t* in the Nom. Acc. Voc. Sing. of the neuter:

Nom. Sing. अन्यः *anyaḥ*, masc.; अन्या *anyâ*, fem.; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhâbhyâm*, G. L. उभयोः *ubhayoḥ*; उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayaḥ*, °यी *-yî*, °यं *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

MASCULINE.

	SINGULAR.		PLURAL.
N.	उभयः *ubhayaḥ*	——	उभये *ubhaye*
A.	उभयं *ubhayam*		उभयान् *ubhayân*
I.	उभयेन *ubhayena*		उभयैः *ubhayaiḥ*
D.	उभयस्मै *ubhayasmai*, &c.		उभयेभ्यः *ubhayebhyaḥ*, &c.

§ 282. The nine words from पूर्व *pûrva* to अंतर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इ *i* or अः *aḥ*; in the Abl. Sing. स्मात् *smât* or अत् *at*; in the Loc. Sing. स्मिन् *smin* or इ *i*.

	SINGULAR.	DUAL.	PLURAL.
N.	पूर्वः *pûrvaḥ*	पूर्वौ *pûrvau*	पूर्वे *pûrve* or पूर्वाः *pûrvâḥ*
A.	पूर्वं *pûrvam*	पूर्वौ *pûrvau*	पूर्वान् *pûrvân*
I.	पूर्वेण *pûrveṇa*	पूर्वाभ्यां *pûrvâbhyâm*	पूर्वैः *pûrvaiḥ*
D.	पूर्वस्मै *pûrvasmai*	पूर्वाभ्यां *pûrvâbhyâm*	पूर्वेभ्यः *pûrvebhyaḥ*
Ab.	पूर्वस्मात् *pûrvasmât* or पूर्वात् *pûrvât*	पूर्वाभ्यां *pûrvâbhyâm*	पूर्वेभ्यः *pûrvebhyaḥ*
G.	पूर्वस्य *pûrvasya*	पूर्वयोः *pûrvayoḥ*	पूर्वेषां *pûrveshâm*
L.	पूर्वस्मिन् *pûrvasmin* or पूर्वे *pûrve*	पूर्वयोः *pûrvayoḥ*	पूर्वेषु *pûrveshu*

§ 283. The following words may likewise take अः *aḥ* or इ *i* in the Nom. Plur. masc. (Pâṇ. I. 1, 33.)

प्रथमः *prathamaḥ*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमाः *prathamâḥ*; fem. प्रथमा *prathamâ*.

चरमः *charamaḥ*, last, चरमौ *charamau*, चरमे *charame* or चरमाः *charamâḥ*.

द्वितयः *dvitayaḥ*, two-fold, fem. द्वितयी *dvitayî*, and similar words in तय *taya*; त्रितयः *tritayaḥ*, three-fold; त्रितये *tritaye* or त्रितयाः *tritayâḥ*.

द्वयः *dvayaḥ*, two-fold, fem. द्वयी *dvayî*, and similar words in य *ya*; त्रयः *trayaḥ*.

अल्पः *alpaḥ*, few, अल्पे *alpe* or अल्पाः *alpâḥ*.

अर्धः *ardhaḥ*, half, अर्धे *ardhe* or अर्धाः *ardhâḥ*.

कतिपयः *katipayaḥ*, some, कतिपये *katipaye* or कतिपयाः *katipayâḥ*.

नेमः *nemaḥ*, half, नेमे *neme* or नेमाः *nemâḥ*.

In all other cases these words are regular, like कांतः *kântaḥ*.

§ 284. द्वितीयः *dvitîyaḥ* and other words in तीय *tîya* are declined like कांत *kânta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva*.

MASCULINE.

	SINGULAR.	DUAL.	PLURAL.
N.	द्वितीयः *dvitîyaḥ*	द्वितीयौ *dvitîyau*	द्वितीयाः *dvitîyâḥ*
A.	द्वितीयं *dvitîyam*	द्वितीयौ *dvitîyau*	द्वितीयान् *dvitîyân*
I.	द्वितीयेन *dvitîyena*	द्वितीयाभ्यां *dvitîyâbhyâm*	द्वितीयैः *dvitîyaiḥ*
D.	द्वितीयाय *dvitîyâya* or द्वितीयस्मै *dvitîyasmai*	द्वितीयाभ्यां *dvitîyâbhyâm*	द्वितीयेभ्यः *dvitîyebhyaḥ*
Ab.	द्वितीयात् *dvitîyât* or द्वितीयस्मात् *dvitîyasmât*	द्वितीयाभ्यां *dvitîyâbhyâm*	द्वितीयेभ्यः *dvitîyebhyaḥ*
G.	द्वितीयस्य *dvitîyasya*	द्वितीययोः *dvitîyayoḥ*	द्वितीयानां *dvitîyânâm*
L.	द्वितीये *dvitîye* or द्वितीयस्मिन् *dvitîyasmin*	द्वितीययोः *dvitîyayoḥ*	द्वितीयेषु *dvitîyeshu*

At the end of Bahuvrîhi compounds the Sarvanâmans are treated like ordinary words: Dat. Sing. प्रियोभयाय *priyobhayâya*, to him to whom both are dear (Pâṇ. I. 1, 29). The same at the end of compounds such as मासपूर्वः *mâsapûrvaḥ*, a month earlier; Dat. मासपूर्वाय *mâsapûrvâya* (Pâṇ. I. 1, 30). Likewise in Dvandvas; पूर्वापराणां *pûrvâparâṇâm*, of former and later persons (Pâṇ. I. 1, 31), though in the Nom. Plur. these Dvandvas may take इ *i*; पूर्वापरे *pûrvâpare* or पूर्वापराः *pûrvâparâḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्व *uttara-pûrva*, north-east, the last element may throughout take the pronominal terminations (Pâṇ. I. 1, 28).

Adverbial Declension

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc. चिरं *chiram*, a long time.
Instr. चिरेण *chireṇa*, in a long time.
Dat. चिराय *chirâya*, for a long time.
Abl. चिरात् *chirât*, long ago.
Gen. चिरस्य *chirasya*, a long time.
Loc. चिरे *chire*, long.

Other adverbial terminations are,

1. तः *taḥ*, with an ablative meaning, becoming generally local.
2. त्र *tra*, with a locative meaning.
3. दा *dâ*, with a temporal meaning; also raised to दानीं *dânîm*.
4. तात् *tât*, with a locative meaning.

5. था *thâ*, with a meaning of modality; likewise थं *tham* and थ *tha*.
6. सात् *sât*, expressive of effect.
7. आ *â* and आहि *âhi*, local.
8. र्हि *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *taḥ*, with an ablative meaning.

ततः *tataḥ*, thence. यतः *yataḥ*, whence. इतः *itaḥ*, hence; (cf. इति *iti*, thus, इव *iva*, as.) अतः *ataḥ*, hence. कुतः *kutaḥ*, Whence? अमुतः *amutaḥ*, thence. मत्तः *mattaḥ*, from me. अस्मत्तः *asmattaḥ*, from us. भवत्तः *bhavattaḥ*, from your Honour. पूर्वतः *pûrvataḥ*, before (in a general local or temporal sense). सर्वतः *sarvataḥ*, always. अग्रतः *agrataḥ*, before, like अग्रे *agre*. अभितः *abhitaḥ*, around, near. उभयतः *ubhayataḥ*, on both sides. परितः *paritaḥ*, all round. ग्रामतः *grâmataḥ*, from the village. अज्ञानतः *ajñânataḥ*, from ignorance.

2. त्र *tra*, locative; originally त्रा *trâ*, as in पुरुषत्रा *purushatrâ*, amongst men.

तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*, there, in the next world. एकत्र *ekatra*, at one place, together. सत्रा *satrâ*, with, and सत्रं *satram*, with (see सह *saha*).

3. दा *dâ*, temporal.

तदा *tadâ*, then, and तदानीं *tadânîm*. यदा *yadâ*, when. कदा *kadâ*, When? अन्यदा *anyadâ*, another time. सर्वदा *sarvadâ*, always, at all times. एकदा *ekadâ*, at one time. सदा *sadâ*, always. इदा *idâ*, in the Veda, later इदानीं *idânîm*, now.

4. तात् *tât*, local.

प्राक्तात् *prâktât*, in front.

Frequently after a base in स् *s*:

पुरस्तात् *purastât*, before. अधरस्तात् *adharastât*, below. परस्तात् *parastât*, afterwards. अधस्तात् *adhastât*, below. उपरिष्टात् *uparishṭât*, above.

5. था *thâ*, modal.

तथा *tathâ*, thus. यथा *yathâ*, as. सर्वथा *sarvathâ*, in every way. उभयथा *ubhayathâ*, in both ways. अन्यथा *anyathâ*, in another way. अन्यतरथा *anyatarathâ*, in one of two ways. इतरथा *itarathâ*, in the other way. वृथा *vṛithâ*, vainly (?). Or थं *tham*, in कथं *katham*, How? इत्थं *ittham*, thus. Or थ *tha*, in अथ *atha*, thus.

6. सात् *sât*, effective.

राजसात् *râjasât*, (राज्ञोऽधीनं *râjño 'dhînam*, dependent on the king.) भस्मसात् *bhasmasât*, reduced to ashes. अग्निसात् *agnisât*, reduced to fire.

7. आ *â* and आहि *âhi*, local.

दक्षिणाहि *dakshiṇâhi*, in the South, or दक्षिणा *dakshiṇâ*. उत्तराहि *uttarâhi*, in the North, or उत्तरा *uttarâ*. अंतरा *antarâ* (or °रं *-ram*, or °रे *-re*, or °रेण *-reṇa*), between. पुरा *purâ*, in the East, in front, formerly, (or पुरः *puraḥ* and पुरस्तात् *purastât*, before.) पश्चा *paśchâ*, behind, (or पश्चात् *paśchât*.)

Adverbs such as मुधा *mudhâ*, in vain, मृषा *mṛishâ*, falsely, are instrumental cases of obsolete nouns ending in consonants.

e.g. पचति *pachati*, he cooks; पचते *pachate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pâṇ. I. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी *nî*, to lead, is used as Parasmaipada in such expressions as गंडं विनयति *gaṇḍam vinayati**, he carries off a swelling; but as Âtmanepada, in क्रोधं विनयते *krodham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e.g. Âtm. वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aor. अवृधत् *avṛidhat*, Par., or अवर्धिष्ट *avardhishṭa*, Âtm. he grew. (Pâṇ. I. 3, 91.)

Others take the Parasmaipada or Âtmanepada according as they are compounded with certain prepositions; e.g. विशति *viśati*, he enters; but निविशते *ni-viśate*, he enters in. (Pâṇ. I. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Âtmanepada. Desideratives generally follow the Pada of the simple root (Pâṇ. I. 3, 62). Denominatives ending in आय *âya* have both forms (Pâṇ. I. 3, 90). The intensives have two forms: one in य *ya*, which is always Âtmanepada; the other without य *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Âtmanepada, and prefixes य *yá* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Âtmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. *Formed from the Special or Modified Base.*

	PARASMAIPADA.	ÂTMANEPADA.
The Present (Laṭ)	भवामि *bhávâmi*	भवे *bháve*
2. The Imperfect (Laṅ)	अभवं *ábhavam*	अभवे *ábhave*
3. The Optative (Liṅ)	भवेयं *bháveyam*	भवेय *bháveya*
4. The Imperative (Loṭ)	भवानि *bhávâni*	भवै *bhávai*

II. *Formed from the General or Unmodified Base.*

	PARASMAIPADA.	ÂTMANEPADA.
5. The Reduplicated Perfect (Liṭ)	बभूव *babhúva*	बभूवे *babhûvé*
6. The Periphrastic Perfect (Liṭ)	चोरयां बभूव *chorayám babhûva*	चोरयां चक्रे *chorayám chak*
7. The First Aorist (Luṅ)	अबोधिषं *ábodhisham*	अभविषि *ábhavishi*
8. The Second Aorist (Luṅ)	अभूवं *ábhûvam*	असिचे *ásiche*
9. The Future (Lṛiṭ)	भविष्यामि *bhavishyámi*	भविष्ये *bhavishyé*

* Cf. Siddhânta-Kaumudî, ed. Târânâtha, vol. II. p. 250. Colebrooke, Grammar, p. 337.

10. The Conditional (Lṛiṅ) अभविष्यं ábhavishyam अभविष्ये ábhavishye
11. The Periphrastic Future (Luṭ) भवितास्मि bhavitásmi भविताहे bhavitáhe
12. The Benedictive (Âśir liṅ) भूयासं bhûyásam भविषीय bhavishîyá
13. The Subjunctive (Leṭ) occurs in the Veda only.

Signification of the Tenses and Moods.

§ 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.

3. The principal senses of the Optative are,

a. Command; e.g. त्वं ग्रामं गच्छेः *tvam grâmam gachchheḥ*, thou mayest go, i.e. go thou to the village.

b. Wish; e.g. भवानिहासीत *bhavân ihâsîta*, Let your honour sit here!

c. Inquiring; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhîyîya, uta tarkam adhîyîya*, Shall I study the Veda or shall I study logic?

d. Supposition (*sambhâvana*); e.g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapârago brâhmaṇatvât*, he probably is a student of the Veda, because he is a Brâhman.

e. Condition; e.g. दंडश्चेन्न भवेल्लोके विनश्येयुरिमाः प्रजाः *daṇḍaś chen na bhavel loke vinaśyeyur imâḥ prajâḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स आप्नुयात् *yaḥ paṭhet sa âpnuyât*, he who studies, will obtain. यद्यद्रोचेत विप्रेभ्यस्तत्तद्दद्यादमत्सरः *yad yad rocheta viprebhyas tat tad dadyâd amatsaraḥ*, whatever pleases the Brâhmans let one give that to them not niggardly.

f. It is used in relative dependent sentences; e.g. यच्च त्वमेवं कुर्या न श्रद्दधे *yach cha tvam evam kuryâ na śraddadhe*, I believed not that thou couldst act thus. यत्तादृशाः कृष्णं निंदेरन्नाश्चर्यं *yat tâdṛiśâḥ kṛishṇam ninderann âścharyam*, that such persons should revile Kṛishṇa, is wonderful.

4. The Imperative requires no explanation, as far as the second person is concerned; e.g. तुद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative; e.g. इच्छामि भवान्भुंक्तां *ichchhâmi bhavân bhuṅktâm*, I wish your honour may eat.

5. The Reduplicated Perfect denotes something absolutely past.

6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i.e. by means of an auxiliary verb.

7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).

9. The Future, also called the Indefinite Future; e.g. देवश्चेद्वर्षिष्यति धान्यं वप्स्यामः *devaś ched varshishyati dhânyam vapsyâmaḥ*, if it rain, we shall sow rice. यावज्जीवमन्नं दास्यति *yâvaj-jîvam annam dâsyati*, as long as life

lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future; e. g. कदा भोक्ता *kadâ bhoktâ* or भोक्ष्यते *bhokshyate*, When will he eat?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pâṇ. III. 3, 139); e. g. सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् *suvṛishṭiś ched abhavishyat tadâ subhiksham abhavishyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).

11. The Periphrastic or Definite Future; e. g. अयोध्यां श्वः प्रयातासि *ayodhyâm śvaḥ prayâtâsi*, thou wilt to-morrow proceed to Ayodhyâ.

12. The Benedictive is used for expressing not only a blessing, but also a wish in general; e. g. श्रीमान्भूयात् *śrîmân bhûyât*, May he be happy! चिरं जीव्यात् *chiram jîvyât*, May he live long!

13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER VIII.

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राश् *bhrâś*, भ्लाश् *bhlâś*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, त्रस् *tras*, त्रुट् *truṭ*, लष् *lash* belong to the Bhû and Div classes; भ्राशते *bhrâśate* or भ्राश्यते *bhrâśyate*, &c. (Pâṇ. III. 1, 70). Again, स्कु *sku*, स्तंभ् *stambh*, स्तुंभ् *stumbh*, स्कंभ् *skambh*, स्कुंभ् *skumbh* belong to the Su and Krî classes; स्कुनोति *skunoti* or स्कुनाति *skunâti* (Pâṇ. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses*; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुमः *chi-nu-máḥ*, we search; अचिनुम *áchi-nu-ma*, we searched. But the Past Participle चितः *chitáḥ*, searched, or the Reduplicated Perfect चिच्युः *chichy-úḥ*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.



4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churâdi*, because the first root in their lists is चुर् *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *â*.

Ex. दल् *dal*, to cut; दालयति *dâl-áya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, ऋ *ṛi*, ऌ *ḷi*, these vowels take Guṇa, while ॠ *ṛî* becomes ईर् *îr*.

Ex. श्लिष् *ślish*, to embrace; श्लेषयति *ślesh-áya-ti*. चुर् *chur*, to steal; चोरयति *chor-áya-ti*. मृष् *mṛish*, to endure; मर्षयते *marsh-áya-te*. कॄत् *kṛît*, to praise; कीर्तयति *kîrt-áya-ti*.

d. Final इ *i*, ई *î*, उ *u*, ऊ *û*, ऋ *ṛi*, and ॠ *ṛî*, take Vṛiddhi.

Ex. ज्रि *jri*, to grow old; ज्राययति *jrây-áya-ti*. मी *mî*, to walk; माययति *mây-áya-ti*. धृ *dhṛi*, to hold; धारयति *dhâr-áya-ti*. पॄ *pṛî*, to fill; पारयति *pâr-áya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ *a* of अय *áya*.

II. *Second Division.*

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *nî*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guṇa, but नी *nî* is raised to ना *nâ* in the Krî, and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versâ*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

II *a*. Bases which take नु *nu*, उ *u*, नी *nî*.

§ 298. This first subdivision comprises three classes:

1. The Su class (the fifth class with native grammarians, and called by them स्वादि *svâdi*, because the first root in their lists is सु *su*).

   नु *nu* is added to the last letter of the root, before strong terminations,
   नो *no* before weak terminations.

   Ex. सु *su*, to squeeze out; सुनुमः *su-nu-máḥ*, 1st pers. plur. Pres.
   सुनोमि *su-nó-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanâdi*, because the first root in their lists is तन् *tan*).

   उ *u* is added to the last letter of the root, before strong terminations,
   ओ *o* before weak terminations.

   Ex. तन् *tan*, to stretch; तनुमः *tan-u-máḥ*, 1st pers. plur. Pres.
   तनोमि *tan-ó-mi*, 1st pers. sing. Pres.

   Note—All verbs belonging to this class end in न् *n*, except one, कृ *kṛi*, करोमि *karomi*, I do.

3. The Krî class (the ninth with native grammarians, and called by them क्र्यादि *kryâdi*, because the first root in their lists is क्री *krî*).

   नी *nî* is added to the last letter of the root, before strong terminations,
   ना *nâ* before weak terminations,
   न् *n* before strong terminations beginning with vowels.

   Ex. क्री *krî*, to buy; क्रीणीमः *krî-ṇî-máḥ*, 1st pers. plur. Pres.
   क्रीणामि *krî-ṇá-mi*, 1st pers. sing. Pres.
   क्रीणंति *krî-ṇ-ánti*, 3rd pers. plur. Pres.

II *b*. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes:

1. The Ad class (the second class with native grammarians, and called by them अदादि *adâdi*, because the first root in their lists is अद् *ad*, to eat).

   a. The terminations are added immediately to the last letter of the base; and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and consonants with consonants, the phonetic rules explained above (§ 107–145) must be carefully observed.

   b. The strong base before the weak terminations takes Guna where possible (§ 296, 1. *b*).

   Ex. लिह् *lih*, to lick: लिह्मः *lih-máḥ*, we lick; लेह्मि *léh-mi*, I lick; लेक्षि *lék-shi*, thou lickest (§ 127); लीढ *líḍhá*, you lick (§ 128); अलेट् *álet*, thou lickedst (§ 128).

The accent is on the first vowel of the terminations, except in case of weak terminations, when the accent falls on the radical vowel.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyâdi*, because the first root in their lists is हु *hu*, जुहोति *juhóti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice: जुहुमः *ju-hu-máḥ*, we sacrifice; जुहोमि *ju-hó-mi*, I sacrifice. (Pâṇ. VI. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधाति *dádhâti;* दधति *dádhati* (Pâṇ. VI. 1, 189–190). Whether this rule extends to the Optative Âtmanepada is doubtful. We find in the Rig-veda both *dádhîta* and *dadhîtá*. Prof. Benfey, who at first accentuated *dadhîtá*, now places the accent on the first syllable, like Boehtlingk and Bopp. The Âgama sîyuṭ is, no doubt, avidyamânavat svaravidhau (Pâṇ. III. 1, 3, vârt. 2); but the question is whether *îta* is to be treated as ajâdi, beginning with a vowel, or whether the termination is *ta* with Âgama *î*. I adopt the former view, and see it confirmed by the Pratyudâharaṇa given in VI. 1, 189. For if *yât* of *dad-yât* is no longer ajâdi, then *îta* in *dád-îta* must be ajâdi on the same ground. The reduplicated verbs *bhî*, *hrî*, *bhṛi*, *hu*, *mad*, *jan*, *dhan*, *daridrâ*, *jâgṛi* have the Udâtta on the syllable preceding the terminations, if the terminations are weak. Ex. बिभर्ति *bibhárti*, but बिभ्रति *bíbhrati* (Pâṇ. VI. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhâdi*, because the first root in their lists is रुध् *rudh*, रुणद्धि *ruṇáddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant न् *n* is inserted, which in the strong base before weak terminations is raised to न *na*.

Ex. युज् *yuj*, to join: युंज्मः *yu-ñ-j-máḥ*, we join; युनज्मि *yu-ná-j-mi*, I join.

The accent falls on न *na*, wherever it appears, unless it is attracted by the augment.

First Division.

Bhû class,	with native	grammarians,	Bhvâdi, I class.
Tud class,	—	—	Tudâdi, VI class.
Div class,	—	—	Divâdi, IV class.
Chur class,	—	—	Churâdi, X class.

Second Division.

Su class,	with native	grammarians,	Svâdi, V class.
Tan class,	—	—	Tanâdi, VIII class.
Krî class,	—	—	Kryâdi, IX class.
Ad class,	—	—	Adâdi, II class.
Hu class,	—	—	Juhotyâdi, III class.
Rudh class,	—	—	Rudhâdi, VII class.



General Rules of Reduplication.

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुध् *budh* = बुबुध् *bubudh*. भू *bhû* is exceptional in forming बभू *babhû*. (Pâṇ. vii. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.
धू *dhû*, to shake, = दुधू *dudhû*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह् *h* by ज् *j*. (Pâṇ. vii. 4, 62.)

कुट् *kuṭ*, to sever, = चुकुट् *chukuṭ*.
खन् *khan*, to dig, = चखन् *chakhan*.
गम् *gam*, to go, = जगम् *jagam*.
हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुश् *kruś*, to shout, = चुक्रुश् *chukruś*.
क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुष्टु *tushṭu* (§ 103, 1).
स्तन् *stan*, to sound, = तस्तन् *tastan*.
स्पर्ध् *spardh*, to strive, = पस्पर्ध् *paspardh*.
स्था *sthâ*, to stand, = तस्था *tasthâ*.
श्च्युत् *śchyut*, to drop, = चुश्च्युत् *chuśchyut*.
But स्मृ *smṛi*, to pine, = सस्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gâh*, to enter, = जगाह् *jagâh*.
क्री *krî*, to buy, = चिक्री *chikrî*.
सूद् *sûd*, to strike, = सुषूद् *sushûd*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *sev*, to worship, = सिषेव् *sishev*.
ढौक् *ḍhauk*, to approach, = डुढौक् *ḍuḍhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in आ *â*, taking अ *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadhau*.
गै *gai*, to sing, = जगौ *jagau*.
शो *śo*, to sharpen, = शशौ *śaśau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasârana.*) Pâṇ. VI. 1, 17.

Root. First Pers. Sing. Redupl. Perf.	Weak Form *	Weakest Form †
यज् *yaj* = इयाज *iyája*, to sacrifice, (for ययाज *yayája.*)	ईज् *íj.*	(इज् *ij.*)
वच् *vach* = उवाच *uváchа*, to speak.	ऊच् *úch.*	(उच् *uch.*)
वद् *vad* = उवाद *uváda*, to say.	ऊद् *úd.*	(उद् *ud.*)
वप् *vap* = उवाप *uvápa*, to sow.	ऊप् *úp.*	(उप् *up.*)
वश् *vaś* = उवाश *uváśa*, to wish.	ऊश् *úś.*	(उश् *uś.*)
वस् *vas* = उवास *uvása*, to dwell.	ऊस् *ús.*	(उस् *us.*)
वह् *vah* = उवाह *uváha*, to carry.	ऊह् *úh.*	(उह् *uh.*)
वय् *vay* ‡ = उवाय *uváya*, to weave.	ऊय् *úy* or ऊव् *úv* ‖.	(उ *u.*)
व्यच् *vyach* = विव्याच *vivyáchа*, to surround.	विविच् *vivich.*	(विच् *vich.*)
व्यध् *vyadh* = विव्याध *vivyádha*, to strike.	विविध् *vividh.*	(विध् *vidh.*)
व्यथ् *vyath* = विव्यथे *vivyathé* (Pâṇ. VII. 4, 68).	विव्यथ् *vivyath.*	(व्यथ् *vyath.*)
स्वप् *svap* = सुष्वाप *sushvápa*, to sleep.	सुषुप् *sushup.*	(सुप् *sup.*)
श्वि *śvi* = शुशाव *śuśáva*, to swell ¶.	शुशू *śuśú.*	(शू *śú.*)
व्ये *vye* = विव्याय *vivyáya*, to cover.	विवी *viví.*	(वी *ví.*)
ज्या *jyá* = जिज्यौ *jijyaú*, to grow old.	जिजी *jijí.*	(जी *jí.*)
ह्वे *hve* = जुहाव *juháva*, to call (Pâṇ. VI. 1, 33).	जुहू *juhú.*	(हू *hú.*)
प्याय् *pyáy* = पिप्ये *pipyé*, to grow fat (Pâṇ. VI. 1, 29).	पिपी *pipí.*	(पी *pí.*)
ग्रह् *grah* = जग्राह *jagráha*, to take.	जगृह् *jagṛih.*	(गृह् *gṛih.*)
व्रश्च् *vraśch* = वव्रश्च *vavráścha*, to cut (Pâṇ. VI. 1, 17).	ववृश्च् *vavṛiśch.*	(वृश्च् *vṛiśch.*)
प्रछ् *prachh* = पप्रच्छ *paprâchchha*, to ask.	पप्रच्छ् *paprachchh.*	(पृच्छ् *pṛichchh.*)
भ्रज्ज् *bhrajj* = बभ्रज्ज *babhrájja*, to fry.	बभ्रज्ज् *babhrajj.*	(भृज्ज् *bhṛijj.*)

In the last three verbs the weak form in the reduplicated perfect is protected against Samprasâraṇa by the final double consonant. (Pâṇ. I. 2, 5.)

Roots beginning with व *va*, but ending in double consonants, do not change व *va* to उ *u*. Ex. ववृते *vavṛité;* ववृधे *vavṛidhé.*

§ 312. Roots beginning with short अ *a*, and ending in a single consonant, contract अ *a* + अ *a* into आ *á*.

अद् *ad*, to eat, = आद् *ád*.

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* The weak forms appear in all persons of the reduplicated perfect where neither Vṛiddhi nor Guṇa is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pâṇ. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववौ *vavau*, ववुः *vavuḥ* (Pâṇ. VI. 1, 40).

‖ Pâṇ. VI. 1, 38, 39.

¶ Or शिश्वाय *śiśváya* (Pâṇ. VI. 1, 30).

§ 313. Roots beginning with short अ *a*, and ending with more than one consonant, prefix आन् *ân*. (Pâṇ. VII. 4, 71.)

अर्च् *arch* = आनर्च् *ânarch*. (Also अश् *aś* (Su), आनशे *ânaśe*.) Pâṇ. VII. 4, 72.

§ 314. The root ऋ *ṛi* forms the base of the reduplicated perfect as आर् *âr*. Other roots beginning with ऋ *ṛi* prefix आन् *ân*. (Pâṇ. VII. 4, 71.)

ऋज् *ṛij*, to obtain, = आनृज् *ân-ṛij*. ऋध् *ṛidh*, to thrive, = आनृध् *ânṛidh*. These roots are treated in fact as if they were अर्च् *arch*, अर्ध् *ardh*, &c.

§ 315. Roots beginning with इ *i* or उ *u* (not prosodially long), contract इ + इ *i* + *i* and उ + उ *u* + *u* into ई *î* and ऊ *û*; but if the radical इ *i* or उ *u* take Guṇa or Vṛiddhi, य् *y* and व् *v* are inserted between the reduplicative syllable and the base. (Pâṇ. VI. 4, 78.)

इष् *ish* = ईषतुः *îsh-âtuḥ*, they two have gone.
= इयेष *iy-ésh-a* (Guṇa), I have gone.
उख् *ukh* = ऊखतुः *ûkh-âtuḥ*, they two have withered.
= उवोख *uv-ókh-a* (Guṇa), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical ऋ *ṛi*, ॠ *ṛî*, whether final or medial, are represented in reduplication by अ *a*.
2. In the bases of the Hu class, final ऋ *ṛi* and ॠ *ṛî* (they do not occur as medial) are represented in reduplication by इ *i*.

REDUPLICATED PERFECT.	HU CLASS. PRESENT, &c.
भृ *bhṛi*, to bear, = बभार *babhâra*.	भृ *bhṛi* = बिभर्ति *bibhárti*.
सृ *sṛi*, to go, = ससार *sasâra*.	सृ *sṛi* = सिसर्ति *sisarti*.
हृ *hṛi*, to take, = जहार *jahâra*.	हृ *hṛi* = जिहर्ति *jíharti*.

The root ऋ *ṛi*, to go, forms इयर्ति *íy-arti*; पॄ *pṛî*, to fill, पिपर्ति *píparti*.

§ 317. The three verbs निज् *nij*, विज् *vij*, and विष् *vish* of the Hu class take Guṇa in the reduplicated syllable. (Pâṇ. VII. 4, 75.)

निज् *nij*, to wash, नेनेक्ति *nénekti*, नेनिक्ते *nenikte*; विज् *vij*, to separate, वेवेक्ति *vévekti*; विष् *vish*, to pervade, वेवेष्टि *véveshṭi*.

§ 318. The two verbs मा *mâ*, to measure, and हा *hâ*, to go, of the Hu class take इ *i* in the reduplicative syllable. (Pâṇ. VII. 4, 76.)

मा *mâ*, मिमीते *mimîté*; हा *hâ*, जिहीते *jihîté*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

हन् *han*, to kill, जघान *jaghâna*. Likewise in the desiderative जिघांसति *jíghâṁsati*, and the intensive जंघन्यते *jaṅghanyáte*. (Pâṇ. VII. 3, 55.)

हि *hi*, to send (Su), जिघाय *jighâya*. Likewise in the desiderative जिघीषति *jíghîshati*, and the intensive जेघीयते *jeghîyáte*. (Pâṇ. VII. 3, 56.)

SECOND DIVISION.

Su, Tan, Krî, Ad, Hu, and Rudh Classes.

	PARASMAIPADA.				ÂTMANEPADA.			
	Present.	Imperfect.	Optative.	Imperative.	Present.	Imperfect.	Optative.	Imperative.
1.	मि *mi*	अम् *am*	यां *yâm*	आनि *âni*	ए *e*	इ *i*	ईय *îya*	ऐ *ai*
2.	सि *si*	: *ḥ*	याः *yâḥ*	हि *hi*[1]	से *se*	थाः *thâḥ*	ईथाः *îthâḥ*	स्व *sva*
3.	ति *ti*	त् *t*	यात् *yât*	तु *tu*	ते *te*	त *ta*	ईत *îta*	तां *tâm*
1.	वः *vaḥ*	व *va*	याव *yâva*	आव *âva*	वहे *vahe*	वहि *vahi*	ईवहि *îvahi*	आवहै *âvahai*
2.	थः *thaḥ*	तं *tam*	यातं *yâtam*	तं *tam*	आथे *âthe*	आथां *âthâm*	ईयाथां *îyâthâm*	आथां *âthâm*
3.	तः *taḥ*	तां *tâm*	यातां *yâtâm*	तां *tâm*	आते *âte*	आतां *âtâm*	ईयातां *îyâtâm*	आतां *âtâm*
1.	मः *maḥ*	म *ma*	याम *yâma*	आम *âma*	महे *mahe*	महि *mahi*	ईमहि *îmahi*	आमहै *âmahai*
2.	थ *tha*	त *ta*	यात *yâta*	त *ta*	ध्वे *dhve*	ध्वं *dhvam*	ईध्वं *îdhvam*	ध्वं *dhvam*
3.	अंति *anti*[2]	अन् *an*[3]	युः *yuḥ*	अंतु *antu*[2]	अते *ate*	अत *ata*	ईरन् *îran*	अतां *atâm*

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

Note 1—When हि *hi* is added immediately to the final consonant of a root (in the Ad, Rudh, or Hu classes), it is changed to धि *dhi* (Pâṇ. VI. 4, 101. See No. 162). The verb हु *hu*, though ending in a vowel, takes धि *dhi* instead of हि *hi*, for the sake of euphony. (Pâṇ. VI. 4, 101.)

Krî verbs ending in consonants form the 2nd pers. sing. imp. in आन *âna*. (See No. 155. Pâṇ. III. 1, 83.)

In the 2nd pers. sing. imp. Parasm. verbs of the Su and Tan classes take no termination, except when उ *u* is preceded by a conjunct consonant. (See No. 177.)

Note 2—In the 3rd pers. plur. pres. and imper. Parasm. verbs of the Hu class and अभ्यस्त *abhyasta*, i. e. reduplicated bases, take अति *ati* and अतु *atu*.

Note 3—In the 3rd pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and विद् *vid*, to know, take उः *uḥ*, before which, verbs ending in a vowel, require Guṇa. उः *uḥ* is used optionally after verbs in आ *â*, and after द्विष् *dvish*, to hate. (Pâṇ. III. 4, 109–112.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmanepade of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhâtupâṭha.

PARASMAIPADA.

Present.

Root.	Verbal Base.									
	First Division.	अमि *ami*	सि *si*	ति *ti*	अवः *avaḥ*	थः *thaḥ*	तः *taḥ*	अमः *amaḥ*	थ *tha*	न्ति *nti*
भू *bhû*	भव *bhava*	भवामि *bhávâmi*	भवसि *bhávasi*	भवति *bhávati*	भवावः *bháv âvaḥ*	भवथः *bhávathaḥ*	भवतः *bhávataḥ*	भवामः *bhávâmaḥ*	भवथ *bhávatha*	भवंति *bhávanti*
तुद् *tud*	तुद *tuda*	तुदामि *tudâmi*	तुदसि *tudási*	तुदति *tudáti*	तुदावः *tudâvaḥ*	तुदथः *tudáthaḥ*	तुदतः *tudátaḥ*	तुदामः *tudâmaḥ*	तुदथ *tudátha*	तुदंति *tudánti*
दिव् *div*	दीव्य *dîvya*	दीव्यामि *dívyâmi*	दीव्यसि *dívyasi*	दीव्यति *dívyati*	दीव्यावः *dívyâvaḥ*	दीव्यथः *dívyathaḥ*	दीव्यतः *dívyataḥ*	दीव्यामः *dívyâmaḥ*	दीव्यथ *dívyatha*	दीव्यंति *dívyanti*
चुर् *chur*	चोरय *choraya*	चोरयामि *choráyâmi*	चोरयसि *choráyasi*	चोरयति *choráyati*	चोरयावः *choráyâvaḥ*	चोरयथः *choráyathaḥ*	चोरयतः *choráyataḥ*	चोरयामः *choráyâmaḥ*	चोरयथ *choráyatha*	चोरयंति *choráyanti*
	Second Division.	मि *mi*	सि *si*	ति *ti*	वः *vaḥ*	थः *thaḥ*	तः *taḥ*	मः *maḥ*	थ *tha*	अंति *anti*
सु *su*	सुनु सुनो *sunu suno*	सुनोमि *sunómi*	सुनोषि *sunóshi*	सुनोति *sunóti*	सुनुवः[1] *sunuváḥ*	सुनुथः *sunutháḥ*	सुनुतः *sunutáḥ*	सुनुमः[2] *sunumáḥ*	सुनुथ *sunuthá*	सुन्वंति *sunvánti*
तन् *tan*	तनु तनो *tanu tano*	तनोमि *tanómi*	तनोषि *tanóshi*	तनोति *tanóti*	तनुवः[3] *tanuváḥ*	तनुथः *tanutháḥ*	तनुतः *tanutáḥ*	तनुमः[4] *tanumáḥ*	तनुथ *tanuthá*	तन्वंति *tanvánti*
क्री *krî*	क्रीणी क्रीणा क्रीण् *krîṇî krîṇâ krîṇ*	क्रीणामि *krîṇâmi*	क्रीणासि *krîṇâsi*	क्रीणाति *krîṇâti*	क्रीणीवः *krîṇîváḥ*	क्रीणीथः *krîṇîtháḥ*	क्रीणीतः *krîṇîtáḥ*	क्रीणीमः *krîṇîmáḥ*	क्रीणीथ *krîṇîthá*	क्रीणंति *krîṇánti*
अद् *ad*	अद् अद् *ad ad*	अद्मि *ádmi*	अत्सि *átsi*	अत्ति *átti*	अद्वः *adváḥ*	अत्थः *attháḥ*	अत्तः *attáḥ*	अद्मः *admáḥ*	अत्थ *atthá*	अदंति *adánti*
हु *hu*	जुहु जुहो *juhu juho*	जुहोमि *juhómi*	जुहोषि *juhóshi*	जुहोति *juhóti*	जुहुवः *juhuváḥ*	जुहुथः *juhutháḥ*	जुहुतः *juhutáḥ*	जुहुमः *juhumáḥ*	जुहुथ *juhuthá*	जुह्वति[5] *júhvati*
रुध् *rudh*	रुंध् रुणध् *rundh ruṇadh*	रुणध्मि *ruṇádhmi*	रुणत्सि *ruṇátsi*	रुणद्धि *ruṇáddhi*	रुंध्वः *rundhváḥ*	रुंद्धः *runddháḥ*	रुंद्धः *runddháḥ*	रुंध्मः *rundhmáḥ*	रुंद्ध *runddhá*	रुंधंति *rundhánti*

[1] Or सुन्वः *sunváḥ*. See No. 139. [2] Or सुन्मः *sunmáḥ*. [3] Or तन्वः *tanváḥ*. [4] Or तन्मः *tanmáḥ*. [5] See § 321, note 2.

PARASMAIPADA.
Imperfect.

Root.	Verbal Base.									
	First Division.	म् *m*	: *ḥ*	त् *t*	अव *ava*	तं *tam*	तां *tâm*	अम *ama*	त *ta*	न् *n*
भू *bhû*	भव *bhava*	अभवं *ábhavam*	अभवः *ábhavaḥ*	अभवत् *ábhavat*	अभवाव *ábhavâva*	अभवतं *ábhavatam*	अभवतां *ábhavatâm*	अभवाम *ábhavâma*	अभवत *ábhavata*	अभवन् *ábhavan*
तुद् *tud*	तुद *tuda*	अतुदं *átudam*	अतुदः *átudaḥ*	अतुदत् *átudat*	अतुदाव *átudâva*	अतुदतं *átudatam*	अतुदतां *átudatâm*	अतुदाम *átudâma*	अतुदत *átudata*	अतुदन् *átudan*
दिव् *div*	दीव्य *dîvya*	अदीव्यं *ádîvyam*	अदीव्यः *ádîvyaḥ*	अदीव्यत् *ádîvyat*	अदीव्याव *ádîvyâva*	अदीव्यतं *ádîvyatam*	अदीव्यतां *ádîvyatâm*	अदीव्याम *ádîvyâma*	अदीव्यत *ádîvyata*	अदीव्यन् *ádîvyan*
चुर् *chur*	चोरय *choraya*	अचोरयं *áchorayam*	अचोरयः *áchorayaḥ*	अचोरयत् *áchorayat*	अचोरयाव *áchorayâva*	अचोरयतं *áchorayatam*	अचोरयतां *áchorayatâm*	अचोरयाम *áchorayâma*	अचोरयत *áchorayata*	अचोरयन् *áchorayan*
	Second Division.	अं *am*	: *ḥ*	त् *t*	व *va*	तं *tam*	तां *tâm*	म *ma*	त *ta*	अन् *an*
सु *su*	सुनु सुनो *sunu suno*	असुनवं *ásunavam*	असुनोः *ásunoḥ*	असुनोत् *ásunot*	असुनुव[1] *ásunuva*	असुनुतं *ásunutam*	असुनुतां *ásunutâm*	असुनुम[2] *ásunuma*	असुनुत *ásunuta*	असुन्वन् *ásunvan*
तन् *tan*	तनु तनो *tanu tano*	अतनवं *átanavam*	अतनोः *átanoḥ*	अतनोत् *átanot*	अतनुव[3] *átanuva*	अतनुतं *átanutam*	अतनुतां *átanutâm*	अतनुम[4] *átanuma*	अतनुत *átanuta*	अतन्वन् *átanvan*
क्री *krî*	क्रीणी क्रीणा क्रीण् *krîṇî krîṇâ krîṇ*	अक्रीणां *ákrîṇâm*	अक्रीणाः *ákrîṇâḥ*	अक्रीणात् *ákrîṇât*	अक्रीणीव *ákrîṇîva*	अक्रीणीतं *ákrîṇîtam*	अक्रीणीतां *ákrîṇîtâm*	अक्रीणीम *ákrîṇîma*	अक्रीणीत *ákrîṇîta*	अक्रीणन् *ákrîṇan*
अद् *ad*	अद् अद् *ad ad*	आदं[5] *âdam*	आदः *âdaḥ*	आदत् *âdat*	आद्व *âdva*	आत्तं *âttam*	आत्तां *âttâm*	आद्म *âdma*	आत्त *âtta*	आदन् *âdan*
हु *hu*	जुहु जुहो *juhu juho*	अजुहवं *ájuhavam*	अजुहोः *ájuhoḥ*	अजुहोत् *ájuhot*	अजुहुव *ájuhuva*	अजुहुतं *ájuhutam*	अजुहुतां *ájuhutâm*	अजुहुम *ájuhuma*	अजुहुत *ájuhuta*	अजुहवुः[6] *ájuhavuḥ*
रुध् *rudh*	रुंध् रुणध् *rundh ruṇadh*	अरुणधं *áruṇadham*	अरुणत्[7] *áruṇat*	अरुणत् *áruṇat*	अरुंध्व *árundhva*	अरुंद्धं *árunddham*	अरुंद्धां *árunddhâm*	अरुंध्म *árundhma*	अरुंद्ध *árunddha*	अरुंधन् *árundhan*



PARASMAIPADA.
Imperative.

Root.	Verbal Base.									
	First Division.	आनि *âni*	—	तु *tu*	अव *ava*	तं *tam*	तां *tâm*	अम *ama*	त *ta*	न्तु *ntu*
भू *bhû*	भव *bhava*	भवानि *bhávâni*	भव *bháva*	भवतु *bhávatu*	भवाव *bhávâva*	भवतं *bhávatam*	भवतां *bhávatâm*	भवाम *bhávâma*	भवत *bhávata*	भवंतु *bhávantu*
तुद् *tud*	तुद *tuda*	तुदानि *tudáni*	तुद *tudá*	तुदतु *tudátu*	तुदाव *tudáva*	तुदतं *tudátam*	तुदतां *tudátâm*	तुदाम *tudáma*	तुदत *tudáta*	तुदंतु *tudántu*
दिव् *div*	दीव्य *dívya*	दीव्यानि *dívyâni*	दीव्य *dívya*	दीव्यतु *dívyatu*	दीव्याव *dívyâva*	दीव्यतं *dívyatam*	दीव्यतां *dívyatâm*	दीव्याम *dívyâma*	दीव्यत *dívyata*	दीव्यंतु *dívyantu*
चुर् *chur*	चोरय *choraya*	चोरयाणि *chorấyâṇi*	चोरय *choráya*	चोरयतु *chorấyatu*	चोरयाव *chorấyâva*	चोरयतं *chorấyatam*	चोरयतां *chorấyatâm*	चोरयाम *chorấyâma*	चोरयत *chorấyata*	चोरयंतु *chorấyantu*
	Second Division.	आनि *âni*	हि *hi*	तु *tu*	आव *âva*	तं *tam*	तां *tâm*	आम *âma*	त *ta*	अंतु *antu*
सु *su*	सुनु सुनो *sunu suno*	सुनवानि *sunávâni*	सुनु[1] *sunú*	सुनोतु *sunótu*	सुनवाव *sunávâva*	सुनुतं *sunutám*	सुनुतां *sunutâm*	सुनवाम *sunávâma*	सुनुत *sunutá*	सुन्वंतु *sunvántu*
तन् *tan*	तनु तनो *tanu tano*	तनवानि *tanávâni*	तनु *tanú*	तनोतु *tanótu*	तनवाव *tanávâva*	तनुतं *tanutám*	तनुतां *tanutâm*	तनवाम *tanávâma*	तनुत *tanutá*	तन्वंतु *tanvántu*
क्री *krî*	क्रीणी क्रीणा क्रीण् *krîṇî krîṇâ krîṇ*	क्रीणानि *krîṇâni*	क्रीणीहि[2] *krîṇîhí*	क्रीणातु *krîṇấtu*	क्रीणाव *krîṇấva*	क्रीणीतं *krîṇîtám*	क्रीणीतां *krîṇîtâm*	क्रीणाम *krîṇấma*	क्रीणीत *krîṇîtá*	क्रीणंतु *krîṇántu*
अद् *ad*	अद् अद् *ad ad*	अदानि *ádâni*	अद्धि[3] *addhí*	अत्तु *áttu*	अदाव *ádâva*	अत्तं *attám*	अत्तां *attâm*	अदाम *ádâma*	अत्त *attá*	अदंतु *adántu*
हु *hu*	जुहु जुहो *juhu juho*	जुहवानि *juhávâni*	जुहुधि[4] *juhudhí*	जुहोतु *juhótu*	जुहवाव *juhávâva*	जुहुतं *juhutám*	जुहुतां *juhutâm*	जुहवाम *juhávâma*	जुहुत *juhutá*	जुह्वतु[5] *júhvatu*
रुध् *rudh*	रुंध् रुणध् *rundh ruṇadh*	रुणधानि *ruṇádhâni*	रुंद्धि[3] *runddhí*	रुणद्धु *ruṇáddhu*	रुणधाव *ruṇádhâva*	रुंद्धं *runddhám*	रुंद्धां *runddhâm*	रुणधाम *ruṇádhâma*	रुंद्ध *runddhá*	रुंधंतु *rundhántu*

ÂTMANEPADA.
Present.

Root.	Verbal Base.									
	First Division.	इ *i*	से *se*	ते *te*	अवहे *avahe*	इथे *ithe*	इते *ite*	अमहे *amahe*	ध्वे *dhve*	न्ते *nte*
भू *bhû*	भव *bhava*	भवे *bháve*	भवसे *bhávase*	भवते *bhávate*	भवावहे *bhávâvahe*	भवेथे *bhávethe*	भवेते *bhávete*	भवामहे *bhávâmahe*	भवध्वे *bhávadhve*	भवंते *bhávante*
तुद् *tud*	तुद *tuda*	तुदे *tudé*	तुदसे *tudáse*	तुदते *tudáte*	तुदावहे *tudâvahe*	तुदेथे *tudéthe*	तुदेते *tudéte*	तुदामहे *tudâmahe*	तुदध्वे *tudádhve*	तुदंते *tudánte*
दिव् *div*	दीव्य *dîvya*	दीव्ये *dívye*	दीव्यसे *dívyase*	दीव्यते *dívyate*	दीव्यावहे *dívyâvahe*	दीव्येथे *dívyethe*	दीव्येते *dívyete*	दीव्यामहे *dívyâmahe*	दीव्यध्वे *dívyadhve*	दीव्यंते *dívyante*
चुर् *chur*	चोरय *choraya*	चोरये *choráye*	चोरयसे *chorâyase*	चोरयते *chorâyate*	चोरयावहे *choráyâvahe*	चोरयेथे *choráyethe*	चोरयेते *choráyete*	चोरयामहे *choráyâmahe*	चोरयध्वे *choráyadhve*	चोरयंते *choráyante*
	Second Division.	ए *e*	से *se*	ते *te*	वहे *vahe*	आथे *âthe*	आते *âte*	महे *mahe*	ध्वे *dhve*	अते *ate*
सु *su*	सुनु *sunu*	सुन्वे *sunvé*	सुनुषे *sunushé*	सुनुते *sunuté*	सुनुवहे[1] *sunuváhe*	सुन्वाथे *sunváthe*	सुन्वाते *sunváte*	सुनुमहे[2] *sunumáhe*	सुनुध्वे *sunudhvé*	सुन्वते *sunváte*
तन् *tan*	तनु *tanu*	तन्वे *tanvé*	तनुषे *tanushé*	तनुते *tanuté*	तनुवहे[3] *tanuváhe*	तन्वाथे *tanváthe*	तन्वाते *tanváte*	तनुमहे[4] *tanumáhe*	तनुध्वे *tanudhvé*	तन्वते *tanváte*
क्री *krî*	क्रीणी क्रीण् *krîṇî krîṇ*	क्रीणे *krîṇé*	क्रीणीषे *krîṇîshé*	क्रीणीते *krîṇîté*	क्रीणीवहे *krîṇîváhe*	क्रीणाथे *krîṇáthe*	क्रीणाते *krîṇáte*	क्रीणीमहे *krîṇîmáhe*	क्रीणीध्वे *krîṇîdhvé*	क्रीणते *krîṇáte*
अद् *ad*	अद् *ad*	अदे *adé*	अत्से *atsé*	अत्ते *atté*	अद्वहे *adváhe*	अदाथे *adáthe*	अदाते *adáte*	अद्महे *admáhe*	अद्ध्वे *addhvé*	अदते *adáte*
हु *hu*	जुहु *juhu*	जुह्वे *juhv*	जुहुषे *juhushé*	जुहुते *juhuté*	जुहुवहे *juhuváhe*	जुह्वाथे *juhváthe*	जुह्वाते *juhváte*	जुहुमहे *juhumáhe*	जुहुध्वे *juhudhvé*	जुह्वते *juhváte*
रुध् *rudh*	रुंध् *rundh*	रुंधे *rundhé*	रुंत्से *runtsé*	रुंद्धे *runddhé*	रुंध्वहे *rundhváhe*	रुंधाथे *rundháthe*	रुंधाते *rundháte*	रुंध्महे *rundhmáhe*	रुंद्ध्वे *runddhvé*	रुंधते *rundháte*

[1] Or सुन्वहे *sunváhe*. [2] Or सुन्महे *sunmáhe*. [3] Or तन्वहे *tanváhe*. [4] Or तन्महे *tanmáhe*.

ÂTMANEPADA.

Imperfect.

	Verbal Base.									
	First Division.	इ *i*	थाः *thâḥ*	त *ta*	अवहि *avahi*	इथां *ithâm*	इतां *itâm*	अमहि *amahi*	ध्वं *dhvam*	न्त *nta*
भू *bhû*	भव *bhava*	अभवे *ábhave*	अभवथाः *ábhavathâḥ*	अभवत *ábhavata*	अभवावहि *ábhavâvahi*	अभवेथां *ábhavethâm*	अभवेतां *ábhavetâm*	अभवामहि *ábhavâmahi*	अभवध्वं *ábhavadhvam*	अभवंत *ábhavanta*
तुद् *tud*	तुद *tuda*	अतुदे *átude*	अतुदथाः *átudathâḥ*	अतुदत *átudata*	अतुदावहि *átudâvahi*	अतुदेथां *átudethâm*	अतुदेतां *átudetâm*	अतुदामहि *átudâmahi*	अतुदध्वं *átudadhvam*	अतुदंत *átudanta*
दिव् *div*	दीव्य *dîvya*	अदीव्ये *ádîvye*	अदीव्यथाः *ádîvyathâḥ*	अदीव्यत *ádîvyata*	अदीव्यावहि *ádîvyâvahi*	अदीव्येथां *ádîvyethâm*	अदीव्येतां *ádîvyetâm*	अदीव्यामहि *ádîvyâmahi*	अदीव्यध्वं *ádîvyadhvam*	अदीव्यंत *ádîvyanta*
चुर् *chur*	चोरय *choraya*	अचोरये *áchoraye*	अचोरयथाः *áchorayathâḥ*	अचोरयत *áchorayata*	अचोरयावहि *áchorayâvahi*	अचोरयेथां *áchorayethâm*	अचोरयेतां *áchorayetâm*	अचोरयामहि *áchorayâmahi*	अचोरयध्वं *áchorayadhvam*	अचोरयंत *áchorayanta*
	Second Division.	इ *i*	थाः *thâḥ*	त *ta*	वहि *vahi*	आथां *âthâm*	आतां *âtâm*	महि *mahi*	ध्वं *dhvam*	अत *ata*
सु *su*	सुनु *sunu*	असुन्वि *ásunvi*	असुनुथाः *ásunuthâḥ*	असुनुत *ásunuta*	असुनुवहि[1] *ásunuvahi*	असुन्वाथां *ásunvâthâm*	असुन्वातां *ásunvâtâm*	असुनुमहि[2] *ásunumahi*	असुनुध्वं *ásunudhvam*	असुन्वत *ásunvata*
तन् *tan*	तनु *tanu*	अतन्वि *átanvi*	अतनुथाः *átanuthâḥ*	अतनुत *átanuta*	अतनुवहि[3] *átanuvahi*	अतन्वाथां *átanvâthâm*	अतन्वातां *átanvâtâm*	अतनुमहि[4] *átanumahi*	अतनुध्वं *átanudhvam*	अतन्वत *átanvata*
क्री *krî*	क्रीणी क्रीण् *krîṇî krîṇ*	अक्रीणि *ákrîṇi*	अक्रीणीथाः *ákrîṇîthâḥ*	अक्रीणीत *ákrîṇîta*	अक्रीणीवहि *ákrîṇîvahi*	अक्रीणाथां *ákrîṇâthâm*	अक्रीणातां *ákrîṇâtâm*	अक्रीणीमहि *ákrîṇîmahi*	अक्रीणीध्वं *ákrîṇîdhvam*	अक्रीणत *ákrîṇata*
अद् *ad*	अद् *ad*	आदि *ádi*	आत्थाः *átthâḥ*	आत्त *átta*	आद्वहि *ádvahi*	आदाथां *ádâthâm*	आदातां *ádâtâm*	आद्महि *ádmahi*	आद्ध्वं *áddhvam*	आदत *ádata*
हु *hu*	जुहु *juhu*	अजुह्वि *ájuhvi*	अजुहुथाः *ájuhuthâḥ*	अजुहुत *ájuhuta*	अजुहुवहि *ájuhuvahi*	अजुह्वाथां *ájuhvâthâm*	अजुह्वातां *ájuhvâtâm*	अजुहुमहि *ájuhumahi*	अजुहुध्वं *ájuhudhvam*	अजुह्वत *ájuhvata*
रुध् *rudh*	रुंध् *rundh*	अरुंधि *árundhi*	अरुंद्धाः *árunddhâḥ*	अरुंद्ध *árunddha*	अरुंध्वहि *árundhvahi*	अरुंधाथां *árundhâthâm*	अरुंधातां *árundhâtâm*	अरुंध्महि *árundhmahi*	अरुंद्ध्वं *árunddhvam*	अरुंधत *árundhata*



ÂTMANEPADA.

Imperative.

Root.	Verbal Base.									
	First Division.	ए *e*	स्व *sva*	तां *tâm*	अवहै *avahai*	इथां *ithâm*	इतां *itâm*	अमहै *amahai*	ध्वं *dhvam*	न्तां *ntâm*
भू *bhû*	भव *bhava*	भवै *bhávai*	भवस्व *bhávasva*	भवतां *bhávatâm*	भवावहै *bhávâvahai*	भवेथां *bhávethâm*	भवेतां *bhávetâm*	भवामहै *bhávâmahai*	भवध्वं *bhávadhvam*	भवंतां *bhávantâm*
तुद् *tud*	तुद *tuda*	तुदै *tudaí*	तुदस्व *tudásva*	तुदतां *tudátâm*	तुदावहै *tudávahai*	तुदेथां *tudéthâm*	तुदेतां *tudétâm*	तुदामहै *tudámahai*	तुदध्वं *tudádhvam*	तुदंतां *tudántâm*
दिव् *div*	दीव्य *dívya*	दीव्यै *dívyai*	दीव्यस्व *dívyasva*	दीव्यतां *dívyatâm*	दीव्यावहै *dívyâvahai*	दीव्येथां *dívyethâm*	दीव्येतां *dívyetâm*	दीव्यामहै *dívyâmahai*	दीव्यध्वं *dívyadhvam*	दीव्यंतां *dívyantâm*
चुर् *chur*	चोरय *choraya*	चोरयै *choráyai*	चोरयस्व *chorávasva*	चोरयतां *chorávatâm*	चोरयावहै *chorávâvahai*	चोरयेथां *chorávethâm*	चोरयेतां *chorávetâm*	चोरयामहै *chorávâmahai*	चोरयध्वं *chorávadhvam*	चोरयंतां *chorávantâm*
	Second Division.	ऐ *ai*	स्व *sva*	तां *tâm*	आवहै *âvahai*	आथां *âthâm*	आतां *âtâm*	आमहै *âmahai*	ध्वं *dhvam*	अतां *atâm*
सु *su*	सुनु सुनो *sunu suno*	सुनवै *sunávai*	सुनुष्व *sunushvá*	सुनुतां *sunutám*	सुनवावहै *sunávâvahai*	सुन्वाथां *sunváthâm*	सुन्वातां *sunvátâm*	सुनवामहै *sunávâmahai*	सुनुध्वं *sunudhvám*	सुन्वतां *sunvátâm*
तन् *tan*	तनु तनो *tanu tano*	तनवै *tanávai*	तनुष्व *tanushvá*	तनुतां *tanutám*	तनवावहै *tanávâvahai*	तन्वाथां *tanváthâm*	तन्वातां *tanvátâm*	तनवामहै *tanávâmahai*	तनुध्वं *tanudhvám*	तन्वतां *tanvátâm*
क्री *krî*	क्रीणी क्रीणा क्रीण् *krîṇî krîṇâ krîṇ*	क्रीणै *krîṇaí*	क्रीणीष्व *krîṇîshvá*	क्रीणीतां *krîṇîtám*	क्रीणावहै *krîṇávahai*	क्रीणाथां *krîṇáthâm*	क्रीणातां *krîṇátâm*	क्रीणामहै *krîṇámahai*	क्रीणीध्वं *krîṇîdhvám*	क्रीणतां *krîṇátâm*
अद् *ad*	अद् अद् *ad ad*	अदै *ádai*	अत्स्व *atsvá*	अत्तां *attám*	अदावहै *ádâvahai*	अदाथां *adáthâm*	अदातां *adátâm*	अदामहै *ádâmahai*	अद्ध्वं *addhvám*	अदतां *adátâm*
हु *hu*	जुहु जुहो *juhu juho*	जुहवै *júhavai*	जुहुष्व *juhushvá*	जुहुतां *juhutám*	जुहवावहै *júhavâvahai*	जुह्वाथां *júhvâthâm*	जुह्वातां *júhvâtâm*	जुहवामहै *júhavâmahai*	जुहुध्वं *juhudhvám*	जुह्वतां *júhvatâm*
रुध् *rudh*	रुंध् रुणध् *rundh ruṇadh*	रुणधै *ruṇádhai*	रुंत्स्व *runtsvá*	रुंद्धां *runddhám*	रुणधावहै *ruṇádhâvahai*	रुंधाथां *rundháthâm*	रुंधातां *rundhátâm*	रुणधामहै *ruṇádhâmahai*	रुंद्ध्वं *runddhvám*	रुंधतां *rundhátâm*

CHAPTER X.

GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *nî*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय *áya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302–319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodially long but अ *a* or आ *â:* such as ईड् *îḍ*, to praise; एध् *edh*, to grow; इंध् *indh*, to light; उंद् *und*, to wet.
2. Polysyllabic roots, such as चकास् *chakâs*, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय् *day*, to pity, &c., अय् *ay*, to go, आस् *âs*, to sit down (Pâṇ. III. 1, 37), कास् *kâs*, to cough (Pâṇ. III. 1, 35); also काश् *kâś*, to shine (Sâr.); optionally उष् *ush*, to burn, (ओषां *oshâm*), विद् *vid*, to know, (विदां *vidâm*), जागृ *jâgṛi*, to wake, (जागरां *jâgarâm*, Pâṇ. III. 1, 38); and, after taking reduplication, भी *bhî* (बिभयां *bibhayâm*), ह्री *hrî* (जिह्रयां *jihrayâm*), भृ *bhṛi* (बिभरां *bibharâm*), and हु *hu* (जुहवां *juhavâm*, Pâṇ. III. 1, 39).

The verb ऊर्णु *ûrṇu*, to cover, although polysyllabic, allows only of ऊर्णुनाव *ûrnunâva* as its Perfect.

ऋछ् *ṛichh*, to fail, although its base in the Perfect ends in two consonants, forms only आनर्छ *ânarchchha*. It is treated, in fact, as if अर्छ् *archchh*. (§ 313.)

Terminations of the Reduplicated Perfect.

SINGULAR.

1.	अ *a*	ए *e*
2.	इथ *itha*	इषे *ishe*
3.	अ *a*	ए *e*

DUAL.

1. इव *iva*		इवहे *ivahe*
2. अथुः *athuḥ*		आथे *âthe*
3. अतुः *atuḥ*		आते *âte*

PLURAL.

1. इम *ima*		इमहे *imahe*
2. अ *a*		इध्वे *idhve* or इढ्वे *iḍhve*
3. उः *uḥ*		इरे *ire*

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ *i* of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada.* In these the accent falls on the root, which therefore is strengthened according to the following rules:

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

   भिद् *bhid*, बिभेद् *bibhéd-a*, बिभेदिथ *bibhéd-itha*, बिभेद् *bibhéd-a*.

   बुध् *budh*, बुबोध *bubódh-a*, बुबोधिथ *bubódh-itha*, बुबोध *bubódh-a*.

   But जीव् *jîv*, a long medial vowel not being liable to Guṇa, forms जिजीव *jijív-a*, जिजीविथ *jijív-itha*, जिजीव *jijív-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

   नी *nî*, निनाय *ninây-a* or निनय *ninay-a*, निनेथ *ninétha* or निनयिथ *nináy-itha*, निनाय *ninây-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

   हन् *han*, जघान *jaghân-a* or जघन *jaghán-a*, जघनिथ *jaghán-itha*, जघान *jaghân-a*.

Note—If the second person singular Parasmaipada is formed by थ *tha*, the accent falls on the root; if with इथ *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *vij*, विवेज *vivéja*, but विविजिथ *vivijitha*. (Pâṇ. 1. 2, 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed:

1. Roots like पत् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with व् *v*, and



Roots ending in उ *u*, ऊ *ú*, change these vowels always into उव् *uv*.

Most roots ending in ॠ *ṛí*, change the vowel to अर् *ar* (Pâṇ. VII. 4, 11). गॄ *gṛí*, जगरतुः *jagarátuḥ**.

नी *ní*, निन्यिव *niny-ivá*, we two have led. श्रि *śri*, शिश्रियिव *śiśriy-ivá*, we two have gone. कृ *kṛi*, चक्रथुः *chakr-áthuḥ*, you two have done. स्तृ *stṛi*, तस्तरथुः *tastar-áthuḥ*, you two have spread. यु *yu*, युयुवथुः *yuyuv-áthuḥ*, you two have joined. स्तु *stu*, तुष्टुवथुः *tushṭuv-áthuḥ*, you two have praised. कॄ *kṛí*, चकरथुः *chakar-áthuḥ*, you two have scattered.

CHAPTER XI.

THE INTERMEDIATE इ *i*.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ *i*, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which *require*, *allow*, or *prohibit* the insertion of this इ *i* form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ *i* between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ *i* than (as has been done in § 326) to represent the इ *i* as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ *i* has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ *i* is not employed, instead of defining the cases in which it *must* or *may* be inserted.

One termination only, that of the 3rd pers. plur. Perf. Âtm., इरे *ire*, keeps the intermediate इ *i* under all circumstances. In the Veda, however, this इ *i*, too, has not yet become fixed, and is occasionally omitted; e.g. दुदुह्रे *duduh-ré*.

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* In शॄ *śṛí*, दॄ *dṛí*, and पॄ *pṛí* a further shortening may take place; शशरतुः *śaśarátuḥ* being shortened to शश्रतुः *śaśrátuḥ*, &c. (Pâṇ. VII. 4, 12.)

Let it be remembered then, that there are three points to be considered:

1. When is it *necessary* to omit the इ *i?*
2. When is it *optional* to insert or to omit the इ *i?*
3. When is it *necessary* to insert the इ *i?*

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इ *i*. Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इ *i* may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इ *i* is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pânini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इ *i* authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pâṇ. VII. 2, 35) that every termination beginning originally with a consonant (except य् *y*) takes the इ *i*, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इ *i* must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pâṇ. VII. 2, 10), are not allowed to take the intermediate इ *i* in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य् *y*). (Note—The reduplicated perfect and its participle in वस् *vas* are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ *â*.
2. All monosyllabic roots ending in इ *i*, except श्रि *śri*, to attend (21, 31)*; श्वि *śvi*, to grow (23, 41). (Note—स्मि *smi*, to laugh, must take इ *i* in the Desiderative. Pâṇ. VII. 2, 74.)
3. All monosyllabic roots ending in ई *î*, except डी *ḍî*, to fly (22, 72; 26, 26. *anudâtta*), and शी *śî*, to rest (24, 22).
4. All monosyllabic roots ending in उ *u*, except यु *yu*, to mix (24, 23; not 31, 9); रु *ru*, to sound (24, 24); नु *nu*, to praise (24, 26; 28, 104?); क्षु *kshu*, to sound (24, 27); क्ष्णु *kshṇu*, to sharpen (24, 28). स्नु *snu*, to flow (24, 29), takes इ *i* in Parasmaipada (Pâṇ. VII. 2, 36). (Note—स्तु *stu*, to praise, and सु *su*, to pour, take इ *i* in the First Aorist Parasmaipada. Pâṇ. VII. 2, 72.)

* These figures refer to the Dhâtupâṭha in Westergaard's Radices Linguæ Sanscritæ, 1841.

5. All monosyllabic roots ending in ऋ *ṛi*, except वृ *vṛi*, to choose (31, 38).
Important exception: in the Fut. and Cond. in स्य *sya*, all verbs in ऋ *ṛi* take इ *i* (Pâṇ. VII. 2, 70).
स्वृ *svṛi*, to sound, *may* take इ *i* (Pâṇ. VII. 2, 44). भृ *bhṛi*, to carry, may take इ *i* in the Desider. (Pâṇ. VII. 2, 49). दृ *dṛi*, to regard, धृ *dhṛi*, to hold, and ऋ *ṛi*, to go, take इ *i* in the Desider. (Pâṇ. VII. 2, 74, 75).
In the Benedictive and First Aorist Âtmanepada verbs ending in ॠ *ṝi* and beginning with a conjunct consonant may take इ *i* (Pâṇ. VII. 2, 43).
6. All monosyllabic roots ending in ए *e*, ऐ *ai*, ओ *o*.
Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ *û* and ॠ *ṝî*, must not take इ *i*.
7. Of roots ending in क् *k*, शक् *śak*, to be able (26, 78; 27, 15).
8. Of roots ending in च् *ch*, पच् *pach*, to cook (23, 27); वच् *vach*, to speak (24, 55); मुच् *much*, to loose (28, 136); सिच् *sich*, to sprinkle (28, 140); रिच् *rich*, to leave (29, 4); विच् *vich*, to separate (29, 5).
9. Of roots ending in छ् *chh*, प्रछ् *prachh*, to ask (28, 120). It must take इ *i* in the Desider. (Pâṇ. VII. 2, 75).
10. Of roots ending in ज् *j*, स्वंज् *svañj*, to embrace (23, 7); त्यज् *tyaj*, to leave (23, 17); संज् *sañj*, to adhere (23, 18); भज् *bhaj*, to worship (23, 29); रंज् *rañj*, to colour (23, 30; 26, 58); यज् *yaj*, to sacrifice (23, 33); निज् *nij*, to clean (25, 11); विज् *vij*, to separate (25, 12; not 28, 9, or 29, 23); [Kâś. मृज् *mṛij*]; युज् *yuj*, to meditate (26, 68), to join (29, 7); सृज् *sṛij*, to let off (26, 69; 28, 121); भ्रज्ज् *bhrajj*, to bake (28, 4, except Desider.); मज्ज् *majj*, to dip (28, 122); रुज् *ruj*, to break (28, 123); भुज् *bhuj*, to bend (28, 124), to protect (29, 17); भंज् *bhañj*, to break (29, 16).
11. Of roots ending in द् *d*, हद् *had*, to evacuate (23, 8); स्कंद् *skand*, to step (23, 10); अद् *ad*, to eat (24, 1); पद् *pad*, to go (26, 60); खिद् *khid*, to be distressed, &c. (26, 61; 28, 142; 29, 12); विद् *vid*, to be (26, 62); स्विद् *svid*, to sweat (26, 79); तुद् *tud*, to strike (28, 1); नुद् *nud*, to push (28, 2; 28, 132); सद् *sad*, to droop (28, 133); शद् *śad*, to perish (28, 134); विद् *vid*, to find (28, 138? 29, 13; not 24, 56); भिद् *bhid*, to cut (29, 2); छिद् *chhid*, to divide (29, 3); क्षुद् *kshud*, to pound (29, 6).
12. Of roots ending in ध् *dh*, बुध् *budh*, to know (26, 63); युध् *yudh*, to fight (26, 64); रुध् *rudh*, with अनु *anu*, to love (26, 65), to keep off (29, 1); राध् *râdh*, to grow (26, 71; 27, 16); व्यध् *vyadh*, to strike (26, 72); क्रुध् *krudh*, to be angry (26, 80); क्षुध् *kshudh*, to be hungry (26, 81), except Part. क्षुधित *kshudhita* and Ger. क्षुधित्वा *kshudhitvâ* (Pâṇ. VII. 2, 52); शुध् *śudh*, to clean (26, 82); सिध् *sidh*, to succeed (26, 83); साध् *sâdh*, to achieve (27, 16); बंध् *bandh*, to bind (31, 37).
13. Of roots ending in न् *n*, हन् *han*, to kill (24, 2), except the Fut. and Cond. (Pâṇ. VII. 2, 70); likewise its substitute वध् *badh*; मन् *man*, to think (26, 67).
14. Of roots ending in प् *p*, तिप् *tip*, to pour (10, 1?); सृप् *sṛip*, to go (23, 14); तप् *tap*, to heat (23, 16; 26, 50); शप् *śap*, to swear (23, 31; 26, 59); वप् *vap*, to sow (23, 34); स्वप् *svap*, to sleep (24, 60); आप् *âp*, to reach (27, 14); क्षिप् *kship*, to throw (28, 5); लुप् *lup*, to cut (28, 137); लिप् *lip*, to anoint (28, 139); छुप् *chhup*, to touch (28, 125). (Note—तृप् *tṛip* and दृप् *dṛip*, which are generally included, may take इ *i*, according to Pâṇ. VII. 2, 45.)
15. Of roots ending in भ् *bh*, रभ् *rabh*, to desire (23, 5); लभ् *labh*, to take (23, 6); यभ् *yabh*, coire (23, 11).



(Remark that the participle in त *ta* is most opposed, as the reduplicated perfect is most disposed to the admission of इ *i.*)

Monosyllabic roots ending in उ *u*, ऊ *û*, ऋ *ṛi*, ॠ *ṛî*, do not take इ *i* before the participle in त *ta*, nor before other terminations which tend to weaken a verbal base. (Pâṇ. VII. 2, 11.)

यु *yu*, to join, युतः *yu-taḥ*, युतवान् *yu-tavân*, युत्वा *yu-tvâ*. (Pâṇ. VII. 2, 11.)

लू *lû*, to cut, लूनः *lû-naḥ*, लूनवान् *lû-navân*, लूत्वा *lû-tvâ*. (Except पू *pû*, § 335, II. 6.)

वृ *vṛi*, to cover, वृतः *vṛi-taḥ*, वृतवान् *vṛi-tavân*, वृत्वा *vṛi-tvâ*.

गाह् *gâh*, to enter, may form (Pâṇ. VII. 2, 44) the future as गाहिता *gâh-i-tâ* or गाढा *gâḍhâ*; hence its participle गाढः *gâḍhaḥ* only.

गुप् *gup*, to protect, may form (Pâṇ. VII. 2, 44) the future गोपिता *gop-i-tâ* or गोप्ता *gop-tâ*; hence its participle गुप्तः *guptaḥ* only.

2. Roots which by native grammarians are marked with technical आ *â* or ई *î* do not take इ *i* in the participle in त *ta*. (Pâṇ. VII. 2, 14, 16.) *

स्विद् *svid*, to sweat (marked as ञिष्विदा *ñishvidâ*); स्विन्नः *svinnaḥ*.

लज् *laj*, to be ashamed (marked as ओलजी *olajî*); लग्नः *lagnaḥ*.

List of Participles in त ta *or* न na *which for special reasons and in special senses do not take* इ i.

श्रि *śri*, to go; श्रितः *śritaḥ*, श्रित्वा *śritvâ*. (Pâṇ. VII. 2, 11.) See § 332, 2.

श्वि *śvi*, to swell; शूनः *śûnaḥ*. (Pâṇ. VII. 2, 14.) See § 332, 2.

क्षुभ् *kshubh*, to shake; क्षुब्धः *kshubdhaḥ*, if it means the churning-stick. (Pâṇ. VII. 2, 18.) See § 332, 15.

स्वन् *svan*, to sound; स्वांतः *svântaḥ*, if it means the mind.

ध्वन् *dhvan*, to sound; ध्वांतः *dhvântaḥ*, if it means darkness.

लग् *lag*, to be near; लग्नः *lagnaḥ*, if it means attached.

म्लेच्छ् *mlechchh*, to speak indistinctly; म्लिष्टः *mlishṭaḥ*, if it means indistinct.

विरेभ् *virebh*, to sound; विरिब्धः *viribdhaḥ*, if it refers to a note.

फण् *phaṇ*, to prepare; फांटः *phâṇṭaḥ*, if it means without an effort.

वाह् *vâh*, to labour; वाढः *vâḍhaḥ*, if it means excessive.

धृष् *dhṛish*, to be confident; धृष्टः *dhṛishṭaḥ*, if it means bold. (Pâṇ. VII. 2, 19.)

विशस् *viśas*, to praise; विशस्तः *viśastaḥ*, if it means arrogant.

दृह् *dṛih*, to grow; दृढः *dṛiḍhaḥ*, if it means strong. (Pâṇ. VII. 2, 20.)

परिवृह् *parivṛih*, to grow; परिवृढः *parivṛiḍhaḥ*, if it means lord. (Pâṇ. VII. 2, 21.)

कष् *kash*, to try; कष्टः *kashṭaḥ*, if it means difficult or impervious. (Pâṇ. VII. 2, 22.)

घुष् *ghush*, to manifest; घुष्टः *ghushṭaḥ*, if it does not mean proclaimed. (Pâṇ. VII. 2, 23.)

अर्द् *ard*, with the prepos. सं *sam*, नि *ni*, वि *vi*, अर्णः *arṇṇaḥ*; समर्णः *samarṇṇaḥ*, plagued. (Pâṇ. VII. 2, 24.)

अर्द् *ard*, with the prepos. अभि *abhi*; अभ्यर्णः *abhyarṇṇaḥ*, if it means near. (Pâṇ. VII. 2, 25.)

वृत् *vṛit* (as causative), वृत्तः *vṛittaḥ*, if it means read.

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* मिद् *mid*, to be soft, though having a technical आ *â*, may, in certain senses, form its participle as मेदितः *meditaḥ* or मिन्नः *minnaḥ* (Pâṇ. VII. 2, 17). The same applies to all verbs marked by technical आ *â*.

Intermediate इ i *in the Reduplicated Perfect.*

§ 334. The preceding rules, prohibiting in a number of roots the इ *i* for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ *i* in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ *i* become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pâṇ. VII. 2, 13),

1. कृ *kṛi*, to do, (unless it is changed to स्कृ *skṛi*), 1st pers. dual चकृव *chakṛi-va;* but संचस्करिव *saṁchaskariva;* 2nd pers. sing. संचस्करिथ *saṁchaskaritha.*
2. सृ *sṛi*, to go, ससृव *sasṛi-va.*
3. भृ *bhṛi*, to bear, बभृव *babhṛi-va.*
4. वृ *vṛi* (वृञ् *vṛiñ* and वृङ् *vṛiṅ**), to choose, Par. ववृव *vavṛi-va* †, Âtm. ववृवहे *vavṛi-vahe*, ववृषे *vavṛi-she.*
5. स्तु *stu*, to praise, तुष्टुव *tushṭu-va.* तुष्टोथ *tushṭo-tha.*
6. द्रु *dru*, to run, दुद्रुव *dudru-va.* दुद्रोथ *dudro-tha.*
7. स्रु *sru*, to flow, सुस्रुव *susru-va.* सुस्रोथ *susro-tha.*
8. श्रु *śru*, to hear, शुश्रुव *śuśru-va.* शुश्रोथ *śuśro-tha.*

§ 335. In the second person singular of the reduplicated perfect Par. the इ *i* before थ *tha* must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववर्थ *vavar-tha*, however, being restricted to the Veda, ववरिथ *vavaritha* is considered the right form. See No. 142, in the Dhâtupâṭha.)
2. In roots ending in vowels, which are necessarily without इ *i* in the future (ता *tâ*), Pâṇ. VII. 2, 61. See § 332, where these roots are given.

   या *yâ*, to go; Fut. याता *yâtâ;* ययाथ *yayâ-tha.*
   चि *chi*, to gather; Fut. चेता *chetâ;* चिचेथ *chiche-tha.*

3. In roots ending in consonants and having an अ *ă* for their radical vowel, which are necessarily without इ *i* in the future (ता *tâ*), Pâṇ. VII. 2, 62. See § 332, where these roots are given.

   पच् *pach*, to cook; Fut. पक्ता *paktâ;* पपक्थ *papak-tha.*

   But कृषति *kṛishati*, he drags; Fut. कर्ष्टा *karshṭâ;* चकर्षिथ *chakarsh-i-tha.*

(Bharadvâja requires the omission of इ *i* after roots with ऋ *ṛi* only, which are necessarily without इ *i* in the periphrastic future (Pâṇ. VII. 2, 63), except root ऋ *ṛi* itself. Hence he allows पेचिथ *pechitha*, besides पपक्थ *papaktha;* इयजिथ *iyajitha*, besides इयष्ठ *iyashṭha:* also ययिथ *yayitha*, चिचयिथ *chichayitha*, &c.)

4. All other verbs ending in consonants with any other radical vowel but अ *a*, require इ *i*, and so do all verbs with which इ *i* is either optional or indispensable in the future (ता *tâ*).

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* वृञ् *vṛiñ*, (27, 8) वरणे *varaṇe*, Su. वृञ् *vṛiñ*, (34, 8) आवरणे *âvaraṇe*, Chur. वृङ् *vṛiṅ*, (31, 38) संभक्तौ *sambhaktau*, Krî.

† The form ववरिव *vavariva*, which Westergaard mentions, may be derived from another root वृ *vṛi*, the rule of Pâṇini being restricted by the commentator to वृञ् *vṛiñ* and वृङ् *vṛiṅ*.

Exceptions:

1. In सृज् *sṛij* and दृश् *dṛiś*, the omission is optional.
   सृज् *sṛij*, सस्रष्ठ *sasrashṭha*, or ससृजिथ *sasṛijitha*.
2. The verbs अत्ति *atti*, अर्ति *arti*, व्ययति *vyayati* must take इ *i*. § 338, 7.
   अद् *ad*, आदिथ *âd-i-tha*, (exception to No. 3.)
   ऋ *ṛi*, आरिथ *âr-i-tha*, (exception to No. 2.)
   व्ये *vye*, विव्ययिथ *vivyay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इ i must *be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except* य् y.

§ 336. In these tables त *ta* stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *sya* for the Future and Conditional; ता *tâ* for the Periphrastic Future; सिच् *sich* for the First Aorist; लिङ् *liṅ* for the Benedictive.

I. *For all General Tenses, except the Reduplicated Perfect,*

Omit इ *i*,

1. Before त *ta*, सन् *san*, स्य *sya*, ता *tâ*, सिच् *sich*, लिङ् *liṅ*:
   In the verbs enumerated § 332.
2. Before त *ta*, सन् *san*, स्य *sya*, ता *tâ*:
   In कृप् *kḷip*, if Parasmaipada. § 333, A.
3. Before त *ta*, सन् *san*, स्य *sya*:
   In वृत् *vṛit*, वृध् *vṛidh*, स्यंद् *syand*, शृध् *śṛidh*, if Parasmaipada. § 333, B.
4. Before त *ta*, सन् *san*:
   In monosyllabic verbs ending in उ, ऊ *û*, ऋ, ॠ *ṝi*, ग्रह् *grah*, and गुह् *guh*. § 333, C.
5. Before त *ta*:
   a. All verbs which by native grammarians are marked with आ *â*, ई *î*, or ऊ *û* *
   b. The verb श्रि *śri* and others enumerated in a general list, § 333, D.

II. *For the Reduplicated Perfect,*

Omit इ i,

1. Before all terminations, except इरे *ire*:
   In eight verbs, mentioned § 334.
2. Before थ *tha*, 2nd pers. sing.:
   All verbs of § 332 ending in vowels } if without इ *i* in the
   All verbs of § 332 ending in consonants with अ *a* as radical vowel } periphrastic future.

Optional insertion of इ i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ *i*; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ *i*.

As native grammarians, however, have been at much pains to collect the cases in which इ *i* must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

* The technical ऊ *û* shows that in the other general tenses the इ *i* is optional. § 337, I. 2.



5. Before the gerundial termination त्वा *tvâ*:

In verbs having a technical उ *u*. (Pâṇ. VII. 2, 56.)

शम् *śam* (शमु *śamu*), शमित्वा *śamitvâ* or शांत्वा *śântvâ*.

6. Before the gerundial termination त्वा *tvâ* and the participle in त *ta*:

In the verb क्लिश् *kliś*. (Pâṇ. VII. 2, 50.)

क्लिशित्वा *kliśitvâ* or क्लिष्ट्वा *klishṭvâ*, क्लिशितः *kliśitaḥ* or क्लिष्टः *klishṭaḥ*.

In the verb पू *pû*. (Pâṇ. VII. 2, 51.)

पवित्वा *pavitvâ* or पूत्वा *pûtvâ*, पवितः *pavitaḥ* or पूतः *pûtaḥ*. It must take इ *i* in the desiderative (Pâṇ. VII. 2, 74).

7. Before the participial terminations त *ta* or न *na*; (see also § 333, D. 2, note):

In the verbs दम् *dam*, to tame, दांतः *dântaḥ* or दमितः *damitaḥ*. (Pâṇ. VII. 2, 27.)

शम् *śam*, to quiet, शांतः *śântaḥ* or शमितः *śamitaḥ*.

पूर् *pûr*, to fill, पूर्णः *pûrṇaḥ* or पूरितः *pûritaḥ*.

दस् *das*, to perish, दस्तः *dastaḥ* or दासितः *dâsitaḥ*.

स्पश् *spaś*, to touch, स्पष्टः *spashṭaḥ* or स्पाशितः *spâśitaḥ*.

छद् *chhad*, to cover, छन्नः *chhannaḥ* or छादितः *chhâditaḥ*.

ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptaḥ* or ज्ञपितः *jñapitaḥ*.

रुष् *rush*, to hurt, रुष्टः *rushṭaḥ* or रुषितः *rushitaḥ*. (Pâṇ. VII. 2, 28.)

अम् *am*, to go, आंतः *ântaḥ* or अमितः *amitaḥ*.

त्वर् *tvar*, to hasten, तूर्णः *tûrṇaḥ* or त्वरितः *tvaritaḥ*.

संघुष् *saṅ-ghush*, to shout, संघुष्टः *saṅghushṭaḥ* or संघुषितः *saṅghushitaḥ*. (See § 333, D. 2.)

आस्वन् *âsvan*, to sound, आस्वांतः *âsvântaḥ* or आस्वनितः *âsvanitaḥ*. (See § 333, D. 2.)

हृष् *hṛish*, to rejoice, हृष्टः *hṛishṭaḥ* or हृषितः *hṛishitaḥ*, if applied to horripilation. (Pâṇ. VII. 2, 29.)

अपचि *apa-chi*, to honour, अपचितः *apachitaḥ* or अपचायितः *apachâyitaḥ* *

8. Before the participle of the reduplicated perfect in वस् *vas*:

In the verbs गम् *gam*, to go, जग्मिवान् *jagmivân* or जगन्वान् *jaganvân* †.

हन् *han*, to kill, जघ्निवान् *jaghnivân* or जघन्वान् *jaghanvân*.

विद् *vid*, to know, विविदिवान् *vividivân* or विविद्वान् *vividvân*.

विश् *viś*, to enter, विविशिवान् *viviśivân* or विविश्वान् *viviśvân*.

दृश् *dṛiś*, to see, ददृशिवान् *dadṛiśivân* or ददृश्वान् *dadṛiśvân*.

Necessary insertion of इ i.

§ 338. इ *i* must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pâṇ. VII. 2, 35). Besides these, the following special cases may be mentioned:

1. Before वस् *vas*, participle of reduplicated perfect:

In the verbs ending in आ *â* (Pâṇ. VII. 2, 67). पा *pâ*, पपिवान् *papivân*.

In the verbs reduced to a single syllable in the reduplicated perfect (Pâṇ. VII. 2, 67).

अश् *âś*, to eat, आशिवान् *âśivân*.

In the verb घस् *ghas*, to eat, जक्षिवान् *jakshivân*.

Other verbs reject it.

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* Pâṇ. VII. 2, 30. † Pâṇ. VII. 2, 68.

2. Before स्य *sya* of the future and conditional:
   In all verbs ending in ऋ *ṛi*, and in हन् *han* (Pâṇ. VII. 2, 70). In गम् *gam*, if used in the Parasmaipada (Pâṇ. VII. 2, 58).
3. Before the terminations of the first aorist (सिच् *sich*):
   In the verbs स्तु *stu*, सु *su*, धू *dhû* in the Parasmaipada (Pâṇ. VII. 2, 72). Thus from स्तु *stu*, to praise, First Aorist (First Form), अस्ताविषं *astâvisham;* but in the Âtmanepada, अस्तोषि *astoshi.*
4. Before the terminations of the desiderative (सन् *san*):
   In the verbs कॄ *kṛî*, गॄ *gṛî*, दृ *dṛi*, धृ *dhṛi*, and प्रछ् *prachh* (Pâṇ. VII. 2, 75); and in गम् *gam*, if used in the Parasmaipada (Pâṇ. VII. 2, 58).
   In the verbs स्मि *smi*, पू *pû*, ऋ *ṛi*, अंज् *añj*, and अश् *aś*. (Pâṇ. VII. 2, 74.)
5. Before the gerundial त्वा *tvâ* and the participial termination त *ta*. (Pâṇ. VII. 2, 52–54.)
   In the verbs वस् *vas*, to dwell; क्षुध् *kshudh*, to hunger; अंच् *añch*, to worship; लुभ् *lubh*, to confound (Dhâtupâṭha 28, 22).
6. Before त्वा *tvâ* only:
   In जॄ *jṛî*, to grow old; व्रश्च् *vraśch*, to cut. (Pâṇ. VII. 2, 55.)
7. Before थ *tha*, 2nd pers. sing. reduplicated perfect:
   In अद् *ad*, to eat; ऋ *ṛi*, to go; व्ये *vye*, to cover. आदिथ *âditha*, against § 335, 3; आरिथ *âritha*, § 335, 3, note; विव्ययिथ *vivyayitha.*

§ 339. The vowel इ *i* thus inserted is never liable to Guṇa or Vṛiddhi.

Insertion of the long ई î.

§ 340. Long ई î *may* be substituted for the short when subjoined to a verb ending in ॠ *ṛî*, also to वृ *vṛi*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pâṇ. VII. 2, 38–40.)

तॄ *tṛî;* Per. Fut. तरीता *tarîtâ* or तरिता *taritâ*, &c.; but Perf. 2nd pers. sing. तेरिथ *teritha;* I. Aor. Par. 3rd pers. plur. अतारिषुः *atârishuḥ;* Bened. 3rd pers. sing. तरिषीष्ट *tarishîshṭa* *.

वृ *vṛi;* Per. Fut. वरीता *varîtâ* or वरिता *varitâ;* but Perf. ववरिथ *vavaritha;* Aor. Par. अवारिषुः *avârishuḥ;* Bened. वरिषीष्ट *varishîshṭa.*

§ 341. In the desiderative and in the aorist Âtm. and benedictive Âtm. these verbs may or may not have इ *i* (Pâṇ. VII. 2, 41–42), which, if used, is liable to be changed to ई *î;* not, however, as far as I can judge, in the benedictive Âtmanepada.

तॄ *tṛî;* Des. तितरिषति *titarishati;* तितरीषति *titarîshati;* तितीर्षति *titîrshati;* Aor. Âtm. अतरिष्ट *atarishṭa*, अतरीष्ट *atarîshṭa*, and अतीर्ष्ट *atîrshṭa;* Bened. तरिषीष्ट *tarishîshṭa*, तीर्षीष्ट *tîrshîshṭa.*

वृ *vṛi;* Des. विवरिषते *vivarishate;* विवरीषते *vivarîshate;* वुवूर्षते *vuvûrshate;* Aor. Âtm. अवरिष्ट *avarishṭa*, अवरीष्ट *avarîshṭa*, and अवृत *avṛita;* Bened. वरिषीष्ट *varishîshṭa*, वृषीष्ट *vṛishîshṭa.*

The verb ग्रह् *grah*, too, takes the long ई *î*, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pâṇ. VII. 2, 37.)

ग्रह् *grah;* Per. Fut. ग्रहीता *grahîtâ;* Inf. ग्रहीतुं *grahîtum;* but Perf. जगृहिम *jagṛihima.*

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* The forms given in the Calcutta edition of Pâṇini VII. 2, 42, वरीषीष्ट *varîshîshṭa*, स्तरीषीष्ट *starîshîshṭa*, are wrong. (See Pâṇ. VII. 2, 39.)

Periphrastic Perfect.

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing आं *âṁ* (an accusative termination of a feminine abstract noun in आ *â*) to the verbal base, and adding to this the reduplicated perfect of कृ *kṛi*, to do, भू *bhû*, to be, or अस् *as*, to be.

उंद् *und*, to wet, उंदांचकार, बभूव, आस, *undấṁchakâra, babhûva, âsa.*

चकास् *chakâs*, to shine, चकासांचकार, बभूव, आस, *chakâsấṁchakâra, babhûva, âsa.*

बोधय *bodhaya*, to make known, बोधयांचकार, बभूव, आस, *bodhayấṁchakâra, babhûva, âsa.*

After verbs which are used in the Âtmanepada, the auxiliary verb कृ *kṛi* is conjugated as Âtmanepada, but अस् *as* and भू *bhû* in the Parasmaipada. Hence from एधते *edhate*, he grows,

एधांचक्रे *edh-ấṁchakre;* but बभूव *babhûva* and आस *âsa.*

In the passive all three auxiliary verbs follow the Âtmanepada.

§ 343. Intensive bases which can take Guṇa, take it before आं *âṁ;* desiderative bases never admit of Guṇa. (§ 339.)

बोभू *bobhû*, frequentative base of भू *bhû*, बोभवांचकार *bobhavấṁchakâra.*

But बुबोधिष् *bubodhish*, desiderative base of बुध् *budh*, बुबोधिषांचकार &c. *bubodhishấṁ-chakâra* &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in आ *â*, requiring intermediate इ *i*.

धा *dhâ*, to place.

	PARASMAIPADA. Singular.	Dual.	Plural.	ÂTMANEPADA. Singular.	Dual.	Plural.
1.	दधौ *dadhaú*	दधिव *dadhivá*	दधिम *dadhimá*	दधे *dadhé*	दधिवहे *dadhiváhe*	दधिमहे *dadhimáhe*
2.	दधाथ *dadhấtha* or दधिथ *dadhitha* *	दधथुः *dadháthuḥ*	दध *dadhá*	दधिषे *dadhishé*	दधाथे *dadhấthe*	दधिध्वे *dadhidhvé*
3.	दधौ *dadhaú*	दधतुः *dadhátuḥ*	दधुः *dadhúḥ*	दधे *dadhé*	दधाते *dadhấte*	दधिरे *dadhiré*

2. Verbal bases in इ *i* and ई *î*, preceded by *one* consonant, and requiring intermediate इ *i*.

नी *nî*, to lead.

	Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
1.	निनाय *ninấya* or निनय *ninâya*	निन्यिव *ninyivá*	निन्यिम *ninyimá*	निन्ये *ninyé*	निन्यिवहे *ninyiváhe*	निन्यिमहे *ninyimáhe*
2.	निनेथ *ninétha* or निनयिथ *ninayitha* *	निन्यथुः *ninyáthuḥ*	निन्य *ninyá*	निन्यिषे *ninyishé*	निन्याथे *ninyấthe*	निन्यिध्वे or °ढ्वे (§ 105) *ninyidhvé* or *-ḍhvé*
3.	निनाय *ninấya*	निन्यतुः *ninyátuḥ*	निन्युः *ninyúḥ*	निन्ये *ninyé*	निन्याते *ninyấte*	निन्यिरे *ninyiré*

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* § 335, 2, and § 335, 3.



8. Verbal bases in ॠ ṛí, preceded by *two* consonants, and requiring intermediate इ *i*.

स्तॄ *stṛí*, to spread.

1. तस्तार *tastára* or / तस्तर *tastára*	तस्तरिव	तस्तरिम	तस्तरे	तस्तरिवहे	तस्तरिमहे
	tastarivá	*tastarimá*	*tastaré*	*tastariváhe*	*tastarimáhe*
2. तस्तर्थ *tastártha*	तस्तरथुः	तस्तर	तस्तरिषे	तस्तराथे	तस्तरिध्वे or °ढ्वे
	tastaráthuḥ	*tastará*	*tastarishé*	*tastaráthe*	*tastaridhvé* or *-ḍhvé*
3. तस्तार *tastára*	तस्तरतुः	तस्तरुः	तस्तरे	तस्तराते	तस्तरिरे
	tastarátuḥ	*tastarúḥ*	*tastaré*	*tastaráte*	*tastariré*

9. Verbal bases in ॠ ṛí, requiring intermediate इ *i*.

कॄ *kṛí*, to scatter.

1. चकार *chakára* or / चकर *chakára*	चकरिव	चकरिम	चकरे	चकरिवहे	चकरिमहे
	chakarivá	*chakarimá*	*chakaré*	*chakariváhe*	*chakarimáhe*
2. चकरिथ *chakaritha*	चकरथुः	चकर	चकरिषे	चकराथे	चकरिध्वे or °ढ्वे
	chakaráthuḥ	*chakará*	*chakarishé*	*chakaráthe*	*chakaridhvé* or *-ḍhvé*
3. चकार *chakára*	चकरतुः	चकरुः	चकरे	चकराते	चकरिरे
	chakarátuḥ	*chakarúḥ*	*chakaré*	*chakaráte*	*chakariré*

10. Verbal bases in consonants, requiring intermediate इ *i*.

तुद् *tud*, to strike.

1. तुतोद *tutóda*	तुतुदिव	तुतुदिम	तुतुदे	तुतुदिवहे	तुतुदिमहे
	tutudivá	*tutudimá*	*tutudé*	*tutudiváhe*	*tutudimáhe*
2. तुतोदिथ *tutoditha*	तुतुदथुः	तुतुद	तुतुदिषे	तुतुदाथे	तुतुदिध्वे
	tutudáthuḥ	*tutudá*	*tutudishé*	*tutudáthe*	*tutudidhvé*
3. तुतोद *tutóda*	तुतुदतुः	तुतुदुः	तुतुदे	तुतुदाते	तुतुदिरे
	tutudátuḥ	*tutudúḥ*	*tutude*	*tutudáte*	*tutudiré*

11. Verbal bases in consonants, having ए *e*, and requiring intermediate इ *i*.

तन् *tan*, to stretch.

1. ततान *tatána* or / ततन *tatána*	तेनिव	तेनिम	तेने	तेनिवहे	तेनिमहे
	tenivá	*tenimá*	*tené*	*teniváhe*	*tenimáhe*
2. तेनिथ *tenitha*	तेनथुः	तेन	तेनिषे	तेनाथे	तेनिध्वे
	tenáthuḥ	*tená*	*tenishé*	*tenáthe*	*tenidhve*
3. ततान *tatána*	तेनतुः	तेनुः	तेने	तेनाते	तेनिरे
	tenátuḥ	*tenúḥ*	*tené*	*tenáte*	*tenire*

12. Verbal bases in consonants, having Samprasâraṇa, and requiring इ *i*.

यज् *yaj*, to sacrifice.

1. इयाज *iyája* or / इयज *iyája*	ईजिव	ईजिम	ईजे	ईजिवहे	ईजिमहे
	íjivá	*íjimá*	*íjé*	*íjiváhe*	*íjimáhe*
2. इयष्ठ *iyáshṭha* or / इयजिथ *iyajitha*	ईजथुः	ईज	ईजिषे	ईजाथे	ईजिध्वे
	íjáthuḥ	*íjá*	*íjishé*	*íjáthe*	*íjidhvé*
3. इयाज *iyája*	ईजतुः	ईजुः	ईजे	ईजाते	ईजिरे
	íjátuḥ	*íjúḥ*	*íjé*	*íjáte*	*íjiré*

13. Verbal bases in consonants, requiring contraction, and intermediate इ *i*.

हन् *han*, to kill.

1.	जघान *jaghána* or जघन *jaghána*	जघ्निव *jaghnivá*	जघ्निम *jaghnimá*	जघ्ने *jaghné*	जघ्निवहे *jaghniváhe*	जघ्निमहे *jaghnimáhe*
2.	जघंथ *jaghántha* or जघनिथ *jaghanitha*	जघ्नथुः *jaghnáthuḥ*	जघ्न *jaghná*	जघ्निषे *jaghnishé*	जघ्नाथे *jaghnáthe*	जघ्निध्वे *jaghnidhvé*
3.	जघान *jaghána*	जघ्नतुः *jaghnátuḥ*	जघ्नुः *jaghnúḥ*	जघ्ने *jaghné*	जघ्नाते *jaghnáte*	जघ्निरे *jaghniré*

14. Verbal base भू *bhú* (irregular).

1.	बभूव *babhúva*	बभूविव *babhúvivá*	बभूविम *babhúvimá*	बभूवे *babhúvé*	बभूविवहे *babhúviváhe*	बभूविमहे *babhúvimáhe*
2.	बभूविथ *babhúvitha*	बभूवथुः *babhúváthuḥ*	बभूव *babhúvá*	बभूविषे *babhúvishé*	बभूवाथे *babhúváthe*	बभूविध्वे or °ढ्वे *babhúvidhvé* or -*ḍhvé*
3.	बभूव *babhúva*	बभूवतुः *babhúvátuḥ*	बभूवुः *babhúvúḥ*	बभूवे *babhúvé*	बभूवाते *babhúváte*	बभूविरे *babhúviré*

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vṛiddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing ॠ *ṛí* to इर् *ir*, or, before consonants, to ईर् *ír*, by Samprasâraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Âtm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible, strengthened in:

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Âtmanepada.
   (Except bases ending in conson. or ऋ *ṛi*, and not taking interm. इ *i*. Pâṇ. I. 2, 11; 12. VII. 2, 42.)
5. The First Aorist, I. II.
   (Except First Aor. II. Âtm. of verbs ending in conson., ऋ *ṛi*, or आ *â*. § 350–352.)

The base is not strengthened, and, if possible, weakened in:

1. The Participle in त *ta* (unless it takes intermediate इ *i*).
2. The Gerund in त्वा *tvâ* (unless it takes intermediate इ *i*).
3. The Passive.
4. The Benedictive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist.
   (Except verbs in ऋ *ṛi*, &c. § 364.)

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm. (Except bases ending in cons. not taking interm. इ *i*.)	First Aor. I. II.
भू *bhû́*	भो *bho*	भविष्यति *bhavishyáti*	अभविष्यत् *ábhavishyat*	भविता *bhavitá*	भविषीष्ट *bhavishîshṭá*	अभविष्ट Âtm. *ábhavishṭa*
तुद् *tud*	तोद् *tod*	तोत्स्यति *totsyáti*	अतोत्स्यत् *átotsyat*	तोत्ता *tottá*	(तुत्सीष्ट) (*tutsîshṭá*)	अतौत्सीत् *átautsît*
दिव् *div*	देव् *dev*	देविष्यति *devishyáti*	अदेविष्यत् *ádevishyat*	देविता *devitá*	देविषीष्ट *devishîshṭá*	अदेवीत् *ádevît*
चुर् *chur*	चोरय् *choray*	चोरयिष्यति *chorayishyáti*	अचोरयिष्यत् *áchorayishyat*	चोरयिता *chorayitá*	चोरयिषीष्ट *chorayishîshṭá*	
कृ *kṛí*	कर् *kar*	करिष्यति *karishyáti*	अकरिष्यत् *ákarishyat*	करिता *karitá*	करिषीष्ट *karishîshṭá*	अकारीत् *ákârît*
सु *su*	सो *so*	सोष्यति *soshyáti*	असोष्यत् *ásoshyat*	सोता *sotá*	सोषीष्ट *soshîshṭá*	असावीत् *ásâvît*
तन् *tan*	तन् *tan*	तनिष्यति *tanishyáti*	अतनिष्यत् *átanishyat*	तनिता *tanitá*	तनिषीष्ट *tanishîshṭá*	अतनीत् or अतानीत् *átanît* or *átânît*
क्री *krî́*	क्रे *kre*	क्रेष्यति *kreshyáti*	अक्रेष्यत् *ákreshyat*	क्रेता *kretá*	क्रेषीष्ट *kreshîshṭá*	अक्रैषीत् *ákraishît*
द्विष् *dvish*	द्वेष् *dvesh*	द्वेक्ष्यति *dvekshyáti*	अद्वेक्ष्यत् *ádvekshyat*	द्वेष्टा *dveshṭá*	(द्विक्षीष्ट) (*dvikshîshṭá*)	
हु *hu*	हो *ho*	होष्यति *hoshyáti*	अहोष्यत् *áhoshyat*	होता *hotá*	होषीष्ट *hoshîshṭá*	अहौषीत् *áhaushît*
रुध् *rudh*	रोध् *rodh*	रोत्स्यति *rotsyáti*	अरोत्स्यत् *árotsyat*	रोद्धा *roddhá*	(रुत्सीष्ट) (*rutsîshṭá*)	अरौत्सीत् *árautsît*
कृ *kṛi*	Caus. कारय् *kâray*	कारयिष्यति *kârayishyáti*	अकारयिष्यत् *ákârayishyat*	कारयिता *kârayitá*	कारयिषीष्ट *kârayishîshṭá*	
कृ *kṛi*	Des. चिकीर्ष् *chikîrsh*	चिकीर्षिष्यति *chikîrshishyáti*	अचिकीर्षिष्यत् *áchikîrshishyat*	चिकीर्षिता *chikîrshitá*	चिकीर्षिषीष्ट *chikîrshishîshṭá*	अचिकीर्षीत् *áchikîrshît*
कृ *kṛi*	Int. चेक्रीय् *chekrîy*	चेक्रीयिष्यते *chekrîyishyáte*	अचेक्रीयिष्यत *áchekrîyishyata*	चेक्रीयिता *chekrîyitá*	चेक्रीयिषीष्ट *chekrîyishîshṭá*	अचेक्रीयिष्ट *áchekrîyishṭa*



गुह् *guh*	गूह्[1] *gûh*	घोक्ष्यति *ghokshyáti*	अघोक्ष्यत् *ághokshyat*	गोढा *goḍhá*	(घुक्षीष्ट) (*ghukshíshṭá*)	
		or गूहिष्यति *gûhishyáti*	अगूहिष्यत् *ágûhishyat*	गूहिता *gûhitá*	गूहिषीष्ट *gûhishíshṭá*	अगूहीत् *ágûhît*
सृज् *sṛij*	स्रज्[2] *sraj*	स्रक्ष्यति *srakshyáti*	अस्रक्ष्यत् *ásrakshyat*	स्रष्टा *srashṭá*		अस्राक्षीत् *ásrâkshît*
मि *mi*	मा[3] *mâ*	मास्यति *mâsyáti*	अमास्यत् *ámâsyat*	माता *mâtá*	मासीष्ट *mâsíshṭá*	अमासीत् *ámâsît*
नश् *naś*	नंश्[4] *naṁś*	नंक्ष्यति *naṅkshyáti*	अनंक्ष्यत् *ánaṅkshyat*	नंष्टा *naṁshṭá*		
स्रंस् *sraṁs*	स्रंस्[5] *sraṁs*	स्रंसिष्यते *sraṁsishyáte*	अस्रंसिष्यत *ásraṁsishyata*	स्रंसिता *sraṁsitá*	स्रंसिषीष्ट *sraṁsishíshṭá*	अस्रंसिष्ट *ásraṁsishṭa*
बंध् *bandh*	बंध् *bandh*	भंत्स्यति *bhantsyáti*	अभंत्स्यत् *ábhantsyat*	बंद्धा *banddhá*		अभांत्सीत् *ábhântsît*

II. Root.	Base not strengthened.	Part. त *ta*, without इ *i*.	Ger. त्वा *tvá*, without इ *i*.	Passive.	Ben. Par.	Sec. Aor.	First Aor. IV. and II. Âtm.
मृज् *mṛij*	मृज् *mṛij*	मृष्टः *mṛishṭáḥ*	मृष्ट्वा[6] *mṛishṭvá*	मृज्यते *mṛijyáte*	मृज्यात् *mṛijyát*		
गुह् *guh*	गुह् *guh*	गूढः[7] *gûḍháḥ*	गूढ्वा[8] *gûḍhvá*	गुह्यते *guhyáte*	गुह्यात् *guhyát*		अघुक्षत् *ághukshat*
सृज् *sṛij*	सृज् *sṛij*	सृष्टः *sṛishṭáḥ*	सृष्ट्वा *sṛishṭvá*	सृज्यते *sṛijyáte*	सृज्यात् *sṛijyát*		
मि *mi*	मि *mi*	मितः *mitáḥ*	मित्वा *mitvá*	मीयते *míyáte*	मेयात् *meyát*		
नश् *naś*	नश् *naś*	नष्टः *nashṭáḥ*	नष्ट्वा[9] *nashṭvá*	नश्यते *naśyáte*	नश्यात् *naśyát*	अनशत् *ánaśat*	
स्रंस् *sraṁs*	स्रस् *sras*	स्रस्तः[10] *srastáḥ*	स्रस्त्वा[11] *srastvá*	स्रस्यते *srasyáte*	स्रस्यात् *srasyát*	अस्रसत् *ásrasat*	
बंध् *bandh*	बध् *badh*	बद्धः *baddháḥ*	बद्ध्वा *baddhvá*	बध्यते *badhyáte*	बध्यात् *badhyát*		

[1] Pâṇ. VI. 4, 89. [2] Pâṇ. VI. 1, 58. [3] Pâṇ. VI. 1, 50. [4] Pâṇ. VII. 1, 60.

[5] Pâṇ. VI. 4, 24. [6] But with इ *i*, मार्जित्वा *mârjitvá*, not मर्जित्वा *marjitvá*.

[7] As to the long ऊ *û*, see § 128. [8] Or गूहित्वा *gûhitvá*, § 337, I. 2. [9] Or नंष्ट्वा *naṁshṭvá*.

[10] Roots which may thus drop their nasal, are written in the Dhâtupâṭha with their nasal, स्रंस् or स्रन्स् *sraṁs*: while others which retain their nasal throughout, are written without the nasal, but with an indicatory इ *i*; नदि *nad*, &c. (Pâṇ. VI. 4, 24; VII. 1, 58). Two verbs thus marked by इ *i*, लगि *lag* and कपि *kap*, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं *vilagitam*, burnt; विकपितं *vikapitam*, deformed (Pâṇ. VI. 4, 24, vârt. 1, 2). वृहि *vṛih*, वृंहति *vṛiṁhati*, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ *i*; वर्हयति *varhayati*, but वृंहिता *vṛiṁhitá*. रंज् *rañj*, to tinge, may drop its nasal, even in the causative (i.e. before a vowel), if it means to sport; रजयति *rajayati* (Pâṇ. VI. 4, 24, vârt. 3, 4). The same root, like some others, drops its nasal before *sârvadhâtuka* affixes; रजति *rajati*, &c. (Pâṇ. VI. 4, 26). अंच् *añch*, if it means to worship, must retain its nasal (Pâṇ. VI. 4, 30) and take the intermediate इ *i* (Pâṇ. VII. 2, 53): अंचितः *añchitaḥ*, worshipped; otherwise अक्तः *aktaḥ* or अंचितः *añchitaḥ*, bent.

[11] Or स्रंसित्वा *sraṁsitvá*.

Note—The verbs beginning with कुट् *kuṭ* (Dhâtupâṭha 28, 73–108) do not strengthen their base, except before terminations which are marked by ञ् *ñ* or ण् *ṇ*; कुट् *kuṭ*, to be bent, Fut. कुटिष्यति *kuṭishyáti*, Per. Fut. कुटिता *kuṭitá*, First Aor. अकुटीत् *ákuṭît* (Pâṇ. I. 2, 1). विज् *vij*, to fear, never takes Guṇa before intermediate इ *i*; Per. Fut. विजिता *vijitá* (Pâṇ. I. 2, 2). ऊर्णु *ûrṇu*, to cover, may do so optionally; ऊर्णुविता *ûrṇuvitá* or ऊर्णविता *ûrṇavitá* (Pâṇ. I. 2, 3).

CHAPTER XIII.

AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udâtta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

Terminations of the First Aorist.

First Form.

PARASMAIPADA.			ÂTMANEPADA.		
इषं *isham*	इष्व *ishva*	इष्म *ishma*	इषि *ishi*	इष्वहि *ishvahi*	इष्महि *ishmahi*
ईः *îḥ*	इष्टं *ishṭam*	इष्ट *ishṭa*	इष्ठाः *ishṭhâḥ*	इषाथां *ishâthâm*	इढ्वं or इड्ढ्वं *iḍhvam* or *iḍḍhvam*
ईत् *ît*	इष्टां *ishṭâm*	इषुः *ishuḥ*	इष्ट *ishṭa*	इषातां *ishâtâm*	इषत *ishata*

In this first set of terminations the intermediate इ *i* stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ *i*. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ *i*. (See § 332, 4, note.)

2. Second Form.

PARASMAIPADA.			ÂTMANEPADA.		
सं *sam*	स्व *sva*	स्म *sma*	सि *si*	स्वहि *svahi*	स्महि *smahi*
सीः *sîḥ*	स्तं *stam* or तं *tam*	स्त *sta* or त *ta*	स्थाः *sthâḥ* or थाः *thâḥ*	साथां *sâthâm*	ध्वं *dhvam* or ढ्वं *ḍhvam*
सीत् *sît*	स्तां *stâm* or तां *tâm*	सुः *suḥ*	स्त *sta* or त *ta*	सातां *sâtâm*	सत *sata*

3. Third Form.

There are some verbs which add स् *s* to the end of the root before taking the terminations of the Aorist, and which after this स् *s*, employ the usual terminations with इ *i*, viz. इषं *isham*, &c. They are conjugated in the Parasmaipada only.

PARASMAIPADA.

सिषं *s-i-sham*	सिष्व *s-ishva*	सिष्म *s-ishma*
सीः *s-íḥ* (for सिषः *sish(a)ḥ*)	सिष्टं *s-ishṭam*	सिष्ट *s-ishṭa*
सीत् *s-ít* (for सिषत् *sish(a)t*)	सिष्टां *s-ishṭâm*	सिषुः *s-ishuḥ*

4. Fourth Form.

Lastly, there are some few verbs, ending in श् *ś*, ष् *sh*, ह् *h*, preceded by इ *i*, उ *u*, ऋ *ṛi*, which take the following terminations, without an intermediate इ *i* (*ksa*).

PARASMAIPADA.			ÂTMANEPADA.		
सं *sam*	साव *sâva*	साम *sâma*	सि *si*	सावहि *sâvahi* or वहि *vahi*	सामहि *sâmahi*
सः *saḥ*	सतं *satam*	सत *sata*	सथाः *sathâḥ* or थाः *thâḥ*	साथां *sâthâm*	सध्वं *sadhvam* or ध्वं *dhvam*
सत् *sat*	सतां *satâm*	सन् *san*	सत *sata* or त *ta*	सातां *sâtâm*	संत *santa*

Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada*. लू *lú*, to cut, अलाविषं *álâvisham* (Pâṇ. VII. 2, 1).

For final vowel, Guṇa in Âtmanepada. लू *lú*, अलविषि *álavishi.*

For medial or initial vowel, Guṇa (if possible) both in Par. and Âtm. बुध् *budh*, to know; Par. अबोधिषं *ábodhisham;* Âtm. अबोधिषि *ábodhishi.*

The vowel अ *a*, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant †. कण् *kaṇ*, to sound, अकाणिषं *ákâṇisham* or अकणिषं *ákaṇisham* (Pâṇ. VII. 2, 7); Âtm. अकणिषि *ákaṇishi.*

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* Except श्वि *śvi*, to swell, अश्वयीत् *aśvayít;* जागृ *jâgṛi*, to wake, अजागरीत् *ajâgarít* (Pâṇ. VII. 2, 5). ऊर्णु *úrṇu*, to cover, may or may not take Vṛiddhi; और्णुवीत् *aurṇuvít*, or और्णावीत् *aurṇâvít*, or और्णवीत् *aurṇavít* (Pâṇ. VII. 2, 6).

† Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the Parasmaipada; ज्वल् *jval*, to burn, अज्वालीत् *ájvâlít* (Pâṇ. VII. 2, 2). Likewise वद् *vad*, to speak, and व्रज् *vraj*, to go (Pâṇ. VII. 2, 3). Roots ending in ह् *h*, म् *m*, य् *y*, the roots क्षण् *kshaṇ*, to hurt, श्वस् *śvas*, to breathe, and verbs of the Chur class, roots with technical ए *e*, do not take Vṛiddhi (Pâṇ. VII. 2, 5). ग्रह् *grah*, to take, अग्रहीत् *ágrahít;* स्यम् *syam*, to sound, अस्यमीत् *ásyamít;* व्यय् *vyay*, to throw, अव्ययीत् *ávyayít;* क्षण् *kshaṇ*, to hurt, अक्षणीत् *ákshaṇít;* श्वस् *śvas*, to breathe, अश्वसीत् *áśvasít;* ऊनय् *únay*, to minish, औनयीत् *aúnayít;* रग् *rag*, to suspect, अरगीत् *áragít.* दीधी *dídhí*, to shine, वेवी *vevi*, to desire, and दरिद्रा *daridrâ*, to be poor, drop their final vowels, according to the rules on intermediate इ *i;* दरिद्रा *daridrâ*, अदरिद्रीत् *ádaridrít.*



Special Rules for the Third Form of the First Aorist.

§ 357. Most verbs taking this form of the Aorist end in आ *â*, or in diphthongs which take आ *â* as their substitute. This आ *â* remains unchanged. In the Âtmanepada these verbs take the Second Form.

§ 358. The verbs मी *mî*, to hurt, मि *mi*, to throw, and ली *lî*, to stick, in taking this form, change likewise their final vowels into आ *â*. Ex. अमासिषं *amâsisham*, I threw, and I hurt; अलासिषं *alâsisham* (or अलैषं *alaisham*). § 353.

§ 359. Three roots ending in म् *m* take this form; यम् *yam*, to hold, रम् *ram*, to rejoice, नम् *nam*, to bend, Aor. अयंसिषं *ayaṁsisham*, &c. (Pâṇ. VII. 2, 73.)

Special Rules for the Fourth Form of the First Aorist.

§ 360. The roots which take this form must end in श् *ś* (as to दृश् *driś*, to see, cf. Pân. III. 1, 47), ष् *sh*, स् *s*, ह् *h*, preceded by any vowel but अ, आ *a*, *â*. They must be verbs which reject the intermediate इ *i*; § 332, 17–20; (Pâṇ. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root श्लिष् *ślish* takes this form only if it means to embrace (Pâṇ. III. 1, 46); अश्लिक्षत् *aślikshat*. Other verbs, such as पुष् *push* and शुष् *śush*, are specially excepted. (§ 366.)

§ 362. The roots दुह् *duh*, to milk, दिह् *dih*, to anoint, लिह् *lih*, to lick, गुह् *guh*, to hide (Pâṇ. VII. 3, 73), may take in the Âtmanepada

थाः *thâḥ* instead of	सथाः *sathâḥ*.		वहि *vahi* instead of	सावहि *sâvahi*	
त *ta*	—	सत *sata*.	ध्वं *dhvam*	—	सध्वं *sadhvam*.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. दुह् *duh*; 2. p. sing. Âtm. अदुग्धाः *adugdhâḥ* or अधुक्षथाः *adhukshathâḥ*.
3. p. sing. Âtm. अदुग्ध *adugdha* or अधुक्षत *adhukshata*.
1. p. dual Âtm. अदुह्वहि *aduhvahi* or अधुक्षावहि *adhukshâvahi*.
2. p. plur. Âtm. अधुग्ध्वं *adhugdhvam* or अधुक्षध्वं *adhukshadhvam*.

FIRST AORIST.

First Form,

with intermediate इ *i*.

a. Verbs ending in a vowel; लू *lû*, to cut.

Vriddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अलाविषं *álâv-isham*	अलाविष्व *álâv-ishva*	अलाविष्म *álâv-ishma*
2. अलावीः *álâv-îḥ*	अलाविष्टं *álâv-ishṭam*	अलाविष्ट *álâvi-shṭa*
3. अलावीत् *álâv-ît*	अलाविष्टां *álâv-ishṭâm*	अलाविषुः *álâvi-shuḥ*

ÂTMANEPADA.

1. अलविषि *álav-ishi*	अलविष्वहि *álav-ishvahi*	अलविष्महि *álav-ishmahi*
2. अलविष्ठाः *álav-ishṭhâḥ*	अलविषाथां *álav-ishâthâm*	अलविध्वं *álav-idhvam* or °ढ्वं -*ḍhvam*
3. अलविष्ट *álav-ishṭa*	अलविषातां *álav-ishâtâm*	अलविषत *álav-ishata*

b. Verbs ending in consonants; बुध् *budh,* to know.

Guṇa in Parasmaipada and Âtmanepada.

PARASMAIPADA.

1. अबोधिषं *abodh-isham*	अबोधिष्व *abodh-ishva*	अबोधिष्म *abodh-ishma*
2. अबोधीः *abodh-îḥ*	अबोधिष्टं *abodh-ishṭam*	अबोधिष्ट *abodh-ishṭa*
3. अबोधीत् *abodh-ît*	अबोधिष्टां *abodh-ishṭâm*	अबोधिषुः *abodh-ishuḥ*

ÂTMANEPADA.

1. अबोधिषि *abodh-ishi*	अबोधिष्वहि *abodh-ishvahi*	अबोधिष्महि *abodh-ishmahi*
2. अबोधिष्ठाः *abodh-ishṭhâḥ*	अबोधिषाथां *abodh-ishâthâm*	अबोधिध्वं *abodh-idhvam*
3. अबोधिष्ट *abodh-ishṭa*	अबोधिषातां *abodh-ishâtâm*	अबोधिषत *abodh-ishata*

Second Form,

without intermediate इ *i.*

a. Verbs ending in consonants; क्षिप् *kship,* to throw.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अक्षैप्सं *akshaip-sam*	अक्षैप्स्व *akshaip-sva*	अक्षैप्स्म *akshaip-sma*
2. अक्षैप्सीः *akshaip-sîḥ*	अक्षैप्तं *akshaip-tam* (§ 351)	अक्षैप्त *akshaip-ta*
3. अक्षैप्सीत् *akshaip-sît*	अक्षैप्तां *akshaip-tâm*	अक्षैप्सुः *akshaip-suḥ*

ÂTMANEPADA.

1. अक्षिप्सि *akship-si*	अक्षिप्स्वहि *akship-svahi*	अक्षिप्स्महि *akship-smahi*
2. अक्षिप्थाः *akship-thâḥ*	अक्षिप्साथां *akship-sâthâm*	अक्षिब्ध्वं *akshib-dhvam*
3. अक्षिप्त *akship-ta*	अक्षिप्सातां *akship-sâtâm*	अक्षिप्सत *akship-sata*

b. Verbs ending in vowels (इ, ई *î,* उ, ऊ *û*); नी *nî,* to lead.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अनैषं *anaisham*	अनैष्व *anaishva*	अनैष्म *anaishma*
2. अनैषीः *anaishîḥ*	अनैष्टं *anaishṭam*	अनैष्ट *anaishṭa*
3. अनैषीत् *anaishît*	अनैष्टां *anaishṭâm*	अनैषुः *anaishuḥ*

ÂTMANEPADA.

1. अनेषि *aneshi*	अनेष्वहि *aneshvahi*	अनेष्महि *aneshmahi*
2. अनेष्ठाः *aneshṭhâḥ*	अनेषाथां *aneshâthâm*	अनेढ्वं *aneḍhvam*
3. अनेष्ट *aneshṭa*	अनेषातां *aneshâtâm*	अनेषत *aneshata*

c. Verbs ending in ऋ *ṛi;* कृ *kṛi,* to do.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अकार्षं *akârsham*	अकार्ष्व *akârshva*	अकार्ष्म *akârshma*
2. अकार्षीः *akârshîḥ*	अकार्ष्टं *akârshṭam*	अकार्ष्ट *akârshṭa*
3. अकार्षीत् *akârshît*	अकार्ष्टां *akârshṭâm*	अकार्षुः *akârshuḥ*

ÂTMANEPADA.

1. अकृषि *akṛishi*	अकृष्वहि *akṛishvahi*	अकृष्महि *akṛishmahi*
2. अकृथाः *akṛithâḥ*	अकृषाथां *akṛishâthâm*	अकृढ्वं *akṛiḍhvam*
3. अकृत *akṛita*	अकृषातां *akṛishâtâm*	अकृषत *akṛishata*

d. Verbs ending in आ *â*; दा *dâ*, to give.

Âtmanepada only; आ *â* changed into इ *i*.

ÂTMANEPADA.

1. अदिषि *adishi*	अदिष्वहि *adishvahi*	अदिष्महि *adishmahi*
2. अदिथाः *adithâḥ*	अदिषाथां *adishâthâm*	अदिढ्वं *adiḍhvam*
3. अदित *adita*	अदिषातां *adishâtâm*	अदिषत *adishata*

e. Verbs ending in ॠ *ṛî*; स्तॄ *stṛî*, to stretch.

Vṛiddhi in Parasmaipada, with intermediate इ *i*.

In Âtmanepada the insertion of इ *i* is optional. (See § 337, II. 4. Pâṇ. VII. 2, 42.)
If इ *i* is inserted, then Guṇa (§ 348) and optionally lengthening of इ *i*. (§ 341.)
If इ *i* is not inserted, then ॠ *ṛî* changed to ईर् *îr*. (§ 350.)

PARASMAIPADA.

अस्तारिषं *astârisham*, &c., like *First Form.*

First Form, with इ *i*.	ÂTMANEPADA.	*Second Form,* without इ *i*.
	SINGULAR.	
1. अस्तरिषि or अस्तरीषि *astarishi* or *astarîshi*		अस्तीर्षि *astîrshi*
2. अस्तरिष्ठाः or अस्तरीष्ठाः *astarishṭhâḥ* or *astarîshṭhâḥ*		अस्तीर्ष्ठाः *astîrshṭhâḥ*
3. अस्तरिष्ट or अस्तरीष्ट *astarishṭa* or *astarîshṭa*		अस्तीर्ष्ट *astîrshṭa*
	DUAL.	
1. अस्तरिष्वहि or अस्तरीष्वहि *astarishvahi* or *astarîshvahi*		अस्तीर्ष्वहि *astîrshvahi*
2. अस्तरिषाथां or अस्तरीषाथां *astarishâthâm* or *astarîshâthâm*		अस्तीर्षाथां *astîrshâthâm*
3. अस्तरिषातां or अस्तरीषातां *astarishâtâm* or *astarîshâtâm*		अस्तीर्षातां *astîrshâtâm*
	PLURAL.	
1. अस्तरिष्महि or अस्तरीष्महि *astarishmahi* or *astarîshmahi*		अस्तीर्ष्महि *astîrshmahi*
2. अस्तरिध्वं °ढ्वं or अस्तरीध्वं °ढ्वं *astaridhvam -ḍhvam* or *astarîdhvam -ḍhvam*		अस्तीर्ढ्वं *astîrḍhvam*
3. अस्तरिषत or अस्तरीषत *astarishata* or *astarîshata*		अस्तीर्षत *astîrshata*

f. Verbs with penultimate ऋ *ṛi*; सृज् *sṛij*, to let off.

Peculiar Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अस्राक्षं *asrâksham*	अस्राक्ष्व *asrâkshva*	अस्राक्ष्म *asrâkshma*
2. अस्राक्षीः *asrâkshîḥ*	अस्राष्टं *asrâshṭam*	अस्राष्ट *asrâshṭa*
3. अस्राक्षीत् *asrâkshît*	अस्राष्टां *asrâshṭâm*	अस्राक्षुः *asrâkshuḥ*

ÂTMANEPADA.

1. असृक्षि *asṛikshi*	असृक्ष्वहि *asṛikshvahi*	असृक्ष्महि *asṛikshmahi*
2. असृष्ठाः *asṛishṭhâḥ*	असृक्षाथां *asṛikshâthâm*	असृड्ढ्वं *asṛiḍḍhvam*
3. असृष्ट *asṛishṭa*	असृक्षातां *asṛikshâtâm*	असृक्षत *asṛikshata*



ÂTMANEPADA.

1. अघुक्षि *aghukshi*	अघुक्षावहि *aghukshâvahi* or अगुह्वहि *aguhvahi*	अघुक्षामहि *aghukshâmahi*
2. अघुक्षथाः *aghukshathâh* or अगूढाः *agûḍhâḥ*	अघुक्षाथां *aghukshâthâm*	अघुक्षध्वं or अघूढ्वं [1]
3. अघुक्षत *aghukshata* or अगूढ *agûḍha*	अघुक्षातां *aghukshâtâm*	अघुक्षंत *aghukshanta*

It may also follow the First Form, अगूहिषं *agûhisham* and अगूहिषि *agûhishi*. (§ 337, I. 1.)

लिह् *lih*, to smear.

PARASMAIPADA.

1. अलिक्षं *aliksham*	अलिक्षाव *alikshâva*	अलिक्षाम *alikshâma*
2. अलिक्षः *alikshaḥ*	अलिक्षतं *alikshatam*	अलिक्षत *alikshata*
3. अलिक्षत् *alikshat*	अलिक्षतां *alikshatâm*	अलिक्षन् *alikshan*

ÂTMANEPADA.

1. अलिक्षि *alikshi*	अलिक्षावहि *alikshâvahi* or अलिह्वहि *alihvahi*	अलिक्षामहि *alikshâmahi*
2. अलिक्षथाः *alikshathâh* or अलीढाः *alîḍhâh*	अलिक्षाथां *alikshâthâm*	अलिक्षध्वं or अलीढ्वं [2]
3. अलिक्षत *alikshata* or अलीढ *alîḍha*	अलिक्षातां *alikshâtâm*	अलिक्षंत *alikshanta*

दुह् *duh*, to milk.

PARASMAIPADA.

अधुक्षं *adhuksham*, &c.

ÂTMANEPADA.

1. अधुक्षि *adhukshi*	अधुक्षावहि *adhukshâvahi* or अदुह्वहि *aduhvahi*	अधुक्षामहि *adhukshâmahi*
2. अधुक्षथाः *adhukshathâḥ* or अदुग्धाः *adugdhâḥ*	अधुक्षाथां *adhukshâthâm*	अधुक्षध्वं or अधुग्ध्वं [3]
3. अधुक्षत *adhukshata* or अदुग्ध *adugdha*	अधुक्षातां *adhukshâtâm*	अधुक्षंत *adhukshanta*

दिह् *dih*, to anoint.

PARASMAIPADA.

अधिक्षं *adhiksham*, &c.

ÂTMANEPADA.

1. अधिक्षि *adhikshi*	अधिक्षावहि or अदिह्वहि [4]	अधिक्षामहि *adhikshâmahi*
2. अधिक्षथाः or अदिग्धाः [5]	अधिक्षाथां *adhikshâthâm*	अधिक्षध्वं or अधिग्ध्वं [6]
3. अधिक्षत or अदिग्ध [7]	अधिक्षातां *adhikshâtâm*	अधिक्षंत *adhikshanta*

SECOND AORIST.

First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in अ *a*, like those of the Tud form.

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[1] *aghukshadhvam* or *aghûḍhvam*.

[2] *alikshadhvam* or *alîḍhvam*.

[3] *adhukshadhvam* or *adhugdhvam*.

[4] *adhikshâvahi* or *adihvahi*.

[5] *adhikshathâḥ* or *adigdhâḥ*.

[6] *adhikshadhvam* or *adhigdhvam*.

[7] *adhikshata* or *adigdha*.

सिच् *sich*, to sprinkle. Pres. सिंचामि *siñchâmi*; Impf. असिंचं *asiñcham*.

PARASMAIPADA.

1. असिचं *asicham*	असिचाव *asichâva*	असिचाम *asichâma*
2. असिचः *asichah*	असिचतं *asichatam*	असिचत *asichata*
3. असिचत् *asichat*	असिचतां *asichatâm*	असिचन् *asichan*

ÂTMANEPADA.

1. असिचे *asiche*	असिचावहि *asichâvahi*	असिचामहि *asichâmahi*
2. असिचथाः *asichathâḥ*	असिचेथां *asichethâm*	असिचध्वं *asichadhvam*
3. असिचत *asichata*	असिचेतां *asichetâm*	असिचंत *asichanta*

ह्वे *hve*, to call. Pres. ह्वयामि *hvayâmi*; Impf. अह्वयं *ahvayam*; General base हू *hû*.

PARASMAIPADA.

1. अह्वं *ahvam*	अह्वाव *ahvâva*	अह्वाम *ahvâma*
2. अह्वः *ahvaḥ*	अह्वतं *ahvatam*	अह्वत *ahvata*
3. अह्वत् *ahvat*	अह्वतां *ahvatâm*	अह्वन् *ahvan*

ÂTMANEPADA.

1. अह्वे *ahve*	अह्वावहि *ahvâvahi*	अह्वामहि *ahvâmahi*
2. अह्वथाः *ahvathâh*	अह्वेथां *ahvethâm*	अह्वध्वं *ahvadhvam*
3. अह्वत *ahvata*	अह्वेतां *ahvetâm*	अह्वंत *ahvanta*

§ 364. Roots ending in आ *â*, ए *e*, इ *i*, drop these vowels, and substitute a base ending in अ *a:* ह्वे *hve* substitutes ह्व *hva*, Aor. अह्वं *ahvam;* श्वि *śvi* substitutes श्व *śva*, Aor. अश्वं *aśvam*. Roots ending in ऋ *ṛi*, and the root दृश् *dṛiś*, to see, take Guṇa (Pâṇ. VII. 4, 16), and then form a base ending in short अ *a:* सृ *sṛi*, to go, असरत् *asarat;* दृश् *dṛiś*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कंद् *skand*, to step, अस्कदं *askadam*.

§ 366. Irregular forms are, अवोचं *avocham*, I spoke, from वच् *vach* (according to Bopp a contracted reduplicated aorist, § 370, for अववचं *avavacham*); अपप्तं *apaptam*, I flew, from पत् *pat* (possibly a contracted reduplicated aorist for अपपतं *apapatam*); अनेशं *aneśam*, I perished, Kâś. on Pâṇ. VI. 4, 120 (possibly for अननशं *ananaśam*); अशिषं *aśisham*, I ordered, from शास् *śâs;* आस्थं *âstham*, I threw, from अस् *as*. (Pâṇ. VII. 4, 17.)

§ 367. Roots which take this form are,

अस् *as*, to throw (आस्थं *âstham*), वच् *vach*, to speak (अवोचं *avocham*), ख्या *khyâ*, to speak (अख्यं *akhyam*), if the agent is implied. (Pâṇ. III. 1, 52.)

लिप् *lip*, to paint, सिच् *sich*, to sprinkle, ह्वे *hve*, to call (irregularly अह्वं *ahvam*), in Par., and optionally in Âtm. (Pâṇ. III. 1, 53, 54). Par. अलिपत् *alipat*, Âtm. अलिपत *alipata* or अलिप्त *alipta*.

The verbs classed as पुषादि *pushâdi*, beginning with पुष् *push* (Dh. P. 26, 73–136), द्युतादि *dyutâdi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical ऌ *ḷi*, in the Parasmaipada. (Pâṇ. III. 1, 55.)

The verbs सृ *sṛi*, to go, शास् *śás*, to order, and ऋ *ṛi*, to go (आरं *áram*), in Par. and Âtm. (Pâṇ. III. 1, 56.)

Optionally, verbs technically marked by इर् *ir*, but in the Parasmaipada only (Pâṇ. III. 1, 57). अभिदत् *abhidat* or अभैत्सीत् *abhaitsît*.

Optionally, जॄ *jṛî*, to fail, स्तंभ् *stambh*, to stiffen (अस्तभत् *astabhat* or अस्तंभीत् *astambhît*), म्रुच् *mruch*, to go (अम्रुचत् *amruchat* or अम्रोचीत् *amrochît*), म्लुच् *mluch*, to go, ग्रुच् *gruch*, to steal, ग्लुच् *gluch*, to steal, ग्लुंच् *gluñch*, to go (अग्लुचत् *agluchat* or अग्लुंचीत् *agluñchît*), श्वि *śvi*, to grow (irregularly अश्वत् *aśvat*), but in the Parasmaipada only. (Pâṇ. III. 1, 58.)

§ 368. There are a few verbs, ending in आ *á*, ए *e*, ओ *o*, which take this form of the second aorist in the Parasmaipada; also भू *bhú*, to be. They retain throughout the long final vowel, except before the उः *uḥ* of the 3rd pers. plur., before which the final आ *á* is rejected. In the Âtmanepada these verbs in आ *á* take the Second Form of the first aorist, and change आ *á* to इ *i*.

दा *dá*, to give. Pres. ददामि *dadámi;* Impf. अददां *adadám*.

PARASMAIPADA.

1. अदां *adám*	अदाव *adáva*	अदाम *adáma*
2. अदाः *adáḥ*	अदातं *adátam*	अदात *adáta*
3. अदात् *adát*	अदातां *adátám*	अदुः *aduh*

भू *bhú*, to be. Pres. भवामि *bhavámi;* Impf. अभवं *abhavam*.

PARASMAIPADA.

1. अभूवं *abhúvam* *	अभूव *abhúva*	अभूम *abhúma*
2. अभूः *abhúh*	अभूतं *abhútam*	अभूत *abhúta*
3. अभूत् *abhút*	अभूतां *abhútám*	अभूवन् *abhúvan*

Verbs which take this form are,

गा *gá*, to go; दा *dá*, to give; धा *dhá*, to place; पा *pá*, to drink; स्था *sthá*, to stand; दे *de*, to guard; दो *do*, to cut; भू *bhú*, to be. (Pâṇ. II. 4, 77.)

Optionally, घ्रा *ghrá*, to smell; धे *dhe*, to drink; शो *śo*, to sharpen; छो *chho*, to cut; सो *so*, to destroy. (Pâṇ. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in न् *n* or ण् *ṇ* may form the 2nd and 3rd pers. sing. Âtm. in थाः *tháḥ* and त *ta*, before which the final nasal is rejected. तन् *tan*, to stretch; Aor. अतनिष्ट *atanishṭa* or अतत *atata;* अतनिष्ठाः *atanishṭháḥ* or अतथाः *atatháḥ* (Pâṇ. II. 4, 79). These forms might be considered as irregular Âtmanepada forms of the second aorist, or of the first aorist II, with loss of initial स् *s*.

Second or Reduplicated Form of the Second Aorist.

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in अय् *ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

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* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.

long vowel (*achuchyutat*, not *achûchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, ऋ *ṛi* are represented in the reduplicative syllable by अ *a* or इ *i*, इ *i*, उ *u*, इ *i*; and all lengthened, where necessary.

Second or Reduplicated Form of the Second Aorist.

1. ◡ — ◡.

पच् *pach*, to cook, पाचयति *pâcháyati*; अपीपचत् *ápîpachat* *.
भिद् *bhid*, to cut, भेदयति *bhedáyati*; अबीभिदत् *ábîbhidat*.
मुद् *mud*, to rejoice, मोदयति *modáyati*; अमूमुदत् *ámûmudat*.
वृत् *vṛit*, to exist, वर्तयति *vartáyati*; अवीवृतत् *ávîvṛitat*.
मृज् *mṛij*, to cleanse, मार्जयति *mârjáyati*; अमीमृजत् *ámîmṛijat*.
कृत् *kṛît*, to praise, कीर्तयति *kîrtáyati*; अचीकृतत् *áchîkṛitat* †.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् *tyaj*, to leave, त्याजयति *tyâjáyati*; अतित्यजत् *átityajat*.
भ्राज् *bhrâj*, to shine, भ्राजयति *bhrâjáyati*; अबिभ्रजत् *ábibhrajat*.
क्षिप् *kship*, to throw, क्षेपयति *kshepáyati*; अचिक्षिपत् *áchikshipat*.
च्युत् *chyut*, to fall, च्योतयति *chyotáyati*; अचुच्युतत् *áchuchyutat*.
स्वृ *svṛi*, to sound, स्वारयति *svâráyati*; असिस्वरत् *ásisvarat*.

2. ◡ ◡ —.

रक्ष् *raksh*, to protect, रक्षयति *rakshâyati*; अररक्षत् *ârarakshat* ‡.
भिक्ष् *bhiksh*, to beg, भिक्षयति *bhikshâyati*; अबिभिक्षत् *âbibhikshat*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रछ् *prachh*, to ask, प्रच्छयति *prachchháyati*; अपप्रच्छत् *ápaprachchhat*.
स्कंद् *skand*, to step, स्कंदयति *skandáyati*; अचस्कंदत् *áchaskandat*.

§ 377. Roots with radical ऋ *ṛi* or ॠ *ṛî*, followed by a consonant, may optionally take the ◡ — ◡ or ◡ ◡ — forms.

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* गणय् *ganáy* and कथय् *katháy* take ई *î* or अ *a* optionally; अजीगणत् *ájîgaṇat* or अजगणत् *ájagaṇat*.

† The following verbs take अ *a* instead of इ *i* or ई *î* in the reduplicative syllable of the aorist in the causative:

स्मृ *smṛi*, दॄ *dṛî*, त्वर् *tvar*, प्रथ् *prath*, म्रद् *mrad*, स्तॄ *stṛî*, स्पश् *spaś*.

स्मृ *smṛi*; Caus. स्मारयति *smâráyati*; Aor. असस्मरत् *ásasmarat*.

The same verbs which, as will be shown hereafter (§ 474), reduplicate अव् *av*, (the Guṇa of उ, ऊ *û*,) in the desiderative by उ *u*, take उ *u* instead of इ *i* in the reduplicated aorist:

नु *nu*; Caus. नावयति *nâváyati*; Des. नुनावयिषति *nûnâvayishati*; Aor. of Caus. अनूनवं *ánûnavam*.

‡ Radical अ *a* is reduplicated by अ *a* if the root ends in a double consonant.

वृत् *vrit*, to be, वर्तयति *vartáyati;* अवीवृतत् *ávívritat* or अववर्तत् *ávavartat.* (Pâṇ. VII. 4, 7.)
मृज् *mrij*, to cleanse, मार्जयति *márjáyati;* अमीमृजत् *ámímrijat* or अममार्जत् *ámamárjat.*
कृत् *krít*, to praise, कीर्तयति *kírtáyati;* अचीकृतत् *áchíkritat* or अचिकीर्तत् *áchikírtat.*

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अश् *aś* forms the Caus. आशय् *âśáy*. This after throwing off अय् *ay*, and shortening the vowel, becomes अश् *aś;* this reduplicated, अशिश् *aś-iś;* and lastly, with augment and termination, आशिशं *âś-iś-am.*

In the same manner, आर्चिचं *árchicham*, औब्जिजं *aúbjijam*, &c. (§ 476.)

§ 379. Are slightly irregular:

पा *pá*, to drink, which forms its causal aorist as अपीप्यत् *ápípyat* (instead of अपीपयत् *ápípayat*). Pâṇ. VII. 4, 4.

स्था *sthá*, to stand, which forms its causal aorist as अतिष्ठिपत् *átishthipat* (instead of अतिष्ठपत् *átishthapat*).

घ्रा *ghrá*, to smell, which forms its causal aorist as अजिघ्रिपत् *ájighripat* or अजिघ्रपत् *ájighrapat.*

Reduplicated Aorist.

Parasmaipada.

1. अशिश्रयं *áśiśrayam*	अशिश्रयाव *aśiśrayáva*	अशिश्रयाम *aśiśrayâma*
2. अशिश्रयः *aśiśrayaḥ*	अशिश्रयतं *aśiśrayatam*	अशिश्रयत *uśiśrayata*
3. अशिश्रयत् *aśiśrayat*	अशिश्रयतां *aśiśrayatám*	अशिश्रयन् *aśiśrayan*

Âtmanepada.

1. अशिश्रये *aśiśraye*	अशिश्रयावहि *aśiśrayávahi*	अशिश्रयामहि *aśiśrayámahi*
2. अशिश्रयथाः *aśiśrayatháḥ*	अशिश्रयेथां *aśiśrayethám*	अशिश्रयध्वं *aśiśrayadhvam*
3. अशिश्रयत *aśiśrayata*	अशिश्रयेतां *aśiśrayetám*	अशिश्रयंत *aśiśrayanta*

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate इ *i*. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् *m*, and roots ending in आ *á*.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are

indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

Future.

§ 381. Terminations.

PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. इष्यामि *ishyámi*	इष्यावः *ishyávaḥ*	इष्यामः *ishyámaḥ*
2. इष्यसि *ishyási*	इष्यथः *ishyáthaḥ*	इष्यथ *ishyátha*
3. इष्यति *ishyáti*	इष्यतः *ishyátaḥ*	इष्यंति *ishyánti*

ÂTMANEPADA.

SINGULAR.	DUAL.	PLURAL.
1. इष्ये *ishyé*	इष्यावहे *ishyávahe*	इष्यामहे *ishyámahe*
2. इष्यसे *ishyáse*	इष्येथे *ishyéthe*	इष्यध्वे *ishyádhve*
3. इष्यते *ishyáte*	इष्येते *ishyéte*	इष्यंते *ishyánte*

The cases in which the इ *i* of इष्यामि *ishyâmi* &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *î*, see § 340. On the change of ष *sha* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Âtm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyâmi*) and § 345 (*mârkshyâmi*). These peculiarities must be learnt by practice, but a few general rules may here be repeated:

1. Final ए *e*, ऐ *ai*, ओ *o* are changed to आ *â*; गै *gai*, to sing, गास्यामि *gâsyámi*, &c.
2. Final इ *i* and ई *î*, उ *u*, ऊ *û*, ऋ *ṛi* and ॠ *ṛî*, take Guṇa; जि *ji*, to conquer, जेष्यामि *jeshyámi;* भू *bhû*, भविष्यामि *bhavishyámi;* कृ *kṛi*, करिष्यामि *karishyámi;* दॄ *dṛî*, to tear, दरिष्यामि *darishyámi* or दरीष्यामि *darîshyámi*. There are the usual exceptions, कू *kû*, to sound, कुविष्यामि *kuvishyámi*. (§ 345, note.)
3. Penultimate इ *i*, उ *u*, ऋ *ṛi*, prosodially short, take Guṇa; ॠ *ṛî* becomes ईर् *îr;* बुध् *budh*, बोधिष्यामि *bodhishyámi;* भिद् *bhid*, भेत्स्यति *bhetsyáti*.

ÂTMANEPADA.

1. ऐष्ये aíshye	ऐष्यावहि aishyávahi	ऐष्यामहि aishyámahi
2. ऐष्यथाः aishyatháḥ	ऐष्येथां aishyethám	ऐष्यध्वं aishyadhvam
3. ऐष्यत aishyata	ऐष्येतां aishyetám	ऐष्यंत aishyanta

Periphrastic Future.

§ 384. The terminations are,

PARASMAIPADA.

1. इतास्मि itásmi	इतास्वः itásvaḥ	इतास्मः itásmaḥ
2. इतासि itási	इतास्थः itásthaḥ	इतास्थ itástha
3. इता itá	इतारौ itárau	इतारः itáraḥ

ÂTMANEPADA.

1. इताहे itáhe	इतास्वहे itásvahe	इतास्महे itásmahe
2. इतासे itáse	इतासाथे itásáthe	इताध्वे itádhve
3. इता itá	इतारौ itárau	इतारः itáraḥ

These terminations are clearly compounded of ता *tâ* (base तृ *tṛi*), the common suffix for forming *nomina agentis*, and the auxiliary verb अस् *as*, to be. There is, however, with regard to ता *tâ*, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ *i* or ई *î*, see § 331 seq. On the strengthening of the radical vowel, see § 382.

बुध् *budh*, to know,
with intermediate इ *i*.

PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. बोधितास्मि bodhitásmi	बोधितास्वः bodhitásvaḥ	बोधितास्मः bodhitásmaḥ
2. बोधितासि bodhitási	बोधितास्थः bodhitásthaḥ	बोधितास्थ bodhitástha
3. बोधिता bodhitá	बोधितारौ bodhitárau	बोधितारः bodhitáraḥ

ÂTMANEPADA.

1. बोधिताहे bodhitáhe	बोधितास्वहे bodhitásvahe	बोधितास्महे bodhitásmahe
2. बोधितासे bodhitáse	बोधितासाथे bodhitásáthe	बोधिताध्वे bodhitádhve
3. बोधिता bodhitá	बोधितारौ bodhitárau	बोधितारः bodhitáraḥ

इ *i*,
without intermediate इ *i*.

PARASMAIPADA.

1. एतास्मि etásmi	एतास्वः etásvaḥ	एतास्मः etásmaḥ
2. एतासि etási	एतास्थः etásthaḥ	एतास्थ etástha
3. एता etá	एतारौ etárau	एतारः etáraḥ

ÂTMANEPADA.

1. एताहे *etáhe*	एतास्वहे *etásvahe*	एतास्महे *etásmahe*
2. एतासे *etáse*	एतासाथे *etásáthe*	एताध्वे *etádhve*
3. एता *etá*	एतारौ *etárau*	एतारः *etáraḥ*

Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an स् *s* before the personal terminations. In the Parasmaipada this स् *s* stands between the या *yá* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt. यां, याः, यात्, याव, यातं, यातां, याम, यात, युः,
yám, yáḥ, yát, yáva, yátam, yátám, yáma, yáta, yúḥ, we have
Ben. यासं, याः, यात्, यास्व, यास्तं, यास्तां, यास्म, यास्त, यासुः.
yásam, yáḥ, yát, yásva, yástam, yástám, yásma, yásta, yásuḥ.

As the optative is a verbal compound of the modified base with an ancient second aorist of the root या *yá*, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of या *yá*. In याः *yáḥ* and यात् *yát* we have contractions of यास्स् *yáss* and यास्त् *yást*. In the Veda the 3rd pers. sing. is याः *yáḥ*. (See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Pâṇ. VIII. 2, 73–74.)

In the Âtmanepada the स् *s* stands *before* the terminations of the optative, e.g. सीय *síya* instead of ईय *íya*. Besides this, the personal terminations originally beginning with त् *t* or थ् *th* take an additional स् *s*. Cf. § 351. Thus, instead of

Opt. ईय, ईथाः, ईत, ईवहि, ईयाथां, ईयातां, ईमहि, ईध्वं, ईरन्,
íyá, íthẚḥ, ítá, íváhi, íyáthám, íyátám, ímáhi, ídhvám, írán, we have
Ben. सीय, सीष्ठाः, सीष्ट, सीवहि, सीयास्थां, सीयास्तां, सीमहि, सीध्वं, सीरन्.
síyá, síshṭháḥ, síshṭá, síváhi, síyásthám, síyástám, símáhi, sídhvám, sírán.

The benedictive in the Âtmanepada is really an optative of the first aorist. Thus from भू *bhú*, Aor. अभविषि *abhavishi*, Ben. भविषीय *bhavishíya;* from स्तु *stu*, Opt. Âtm. स्तुवीत *stuvíta*, Aor. अस्तोष्ट *astoshṭa*, Ben. स्तोषीष्ट *stoshíshṭa;* from क्री *krí*, Opt. Âtm. क्रीणीरन् *kríṇíran*, Aor. अक्रेषत *akreshata*, Ben. क्रेषीरन् *kreshíran*.

§ 386. Verbal bases ending in अय् *ay* (Chur, Caus. Denom. &c.) drop अय् *ay* before the terminations of the benedictive Par.: चोरय् *choray*, Ben. चोर्यासं *choryásam;* but in Âtm. चोरयिषीय *chorayishíyá*. Denominative bases in य् *y* drop य् *y* in the Ben. Par.: पुत्रीय् *putríy*, Ben. पुत्रीयासं *putríyásam;* but in Âtm. पुत्रीयिषीय *putríyishíyá*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Âtmanepada to the strengthening forms (§ 344). Hence from चित् *chit*, Par. चित्यासं *chityásam*, Âtm. चेतिषीय *chetishíyá*.

§ 388. The benedictive Parasmaipada never takes intermediate इ *i*. The benedictive Âtmanepada generally takes intermediate इ *i*. Exceptions are provided for by the rules § 331 seq.

Weakening of the Base before Terminations beginning with य् y.

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ *i*, उ *u*, ऋ *ṛi*. Final इ *i* and उ *u*, before the य् *y* of the terminations of benedictive, passive, and intensive, are lengthened (Pâṇ. VII. 4, 25), but not strengthened by Guṇa.

चि *chi*, to gather; Ben. चीयात् *chîyất;* Pass. चीयते *chîyáte;* Int. चेचीयते *chechîyáte.*

Final ऋ *ṛi* is changed to रि *ri*. (Pâṇ. VII. 4, 28.)

कृ *kṛi*, to do; Ben. क्रियात् *kriyất;* Pass. क्रियते *kriyáte.* (The Intensive has चेक्रीयते *chekrîyáte*, Pâṇ. VII. 4, 27.)

In roots, however, beginning with conjunct consonants, final ऋ *ṛi* is actually strengthened by Guṇa, and appears as अर् *ar*. (Pâṇ. VII. 4, 29.)

स्मृ *smṛi*, to remember; Ben. स्मर्यात् *smaryất;* Pass. स्मर्यते *smaryáte;* Int. सास्मर्यते *sâsmaryáte.*

Also in ऋ *ṛi*, to go; Ben. अर्यात् *aryất;* Pass. अर्यते *aryáte;* Int. अरार्यते *arâryáte.*

Final ॠ *ṛî* is changed to ईर् *îr*, and, after labials, to ऊर् *ûr*.

स्तॄ *stṛî*, to stretch; Ben. स्तीर्यात् *stîryất;* Pass. स्तीर्यते *stîryáte;* Int. तेस्तीर्यते *testîryáte.*

पॄ *pṛî*, to fill; Ben. पूर्यात् *pûryất;* Pass. पूर्यते *pûryáte;* Int. पोपूर्यते *popûryáte.*

Exceptions: शी *śî* is changed to शय् *śay*.

शी *śî*, to lie down; (Ben. शय्यात् *śayyất* does not occur, because the verb is Âtmanepadin); Pass. शय्यते *śayyáte;* Int. शाशय्यते *śâśayyáte.* (Pâṇ. VII. 4, 22.)

इ *i*, after prepositions, does not lengthen the final इ *i* in the benedictive.

इ *i*, to go; Ben. ईयात् *îyất;* but समियात् *samiyất.* (Pâṇ. VII. 4, 24.)

ऊह् *ûh*, to understand, after prepositions, is shortened to उह् *uh*. (Pâṇ. VII. 4, 23.)

Ben. ऊह्यात् *ûhyất;* Pass. ऊह्यते *ûhyáte.*

Ben. समुह्यात् *samuhyất;* Pass. समुह्यते *samuhyáte.*

§ 391. The following roots may or may not drop their final न् *n*, and then lengthen the preceding vowel. (Pâṇ. VI. 4, 43.)

जन् *jan*, to beget; Ben. जायात् *jâyất* or जन्यात् *janyất;* Pass. जायते *jâyáte* or जन्यते *janyáte;* Int. जाजायते *jâjâyáte* or जंजन्यते *jañjanyáte.*

सन् *san*, to obtain; Ben. सायात् *sâyất* or सन्यात् *sanyất;* Pass. सायते *sâyáte* or सन्यते *sanyáte;* Int. सासायते *sâsâyáte* or संसन्यते *saṁsanyáte.*

खन् *khan*, to dig; Ben. खायात् *khâyất* or खन्यात् *khanyất;* Pass. खायते *khâyáte* or खन्यते *khanyáte;* Int. चाखायते *châkhâyáte* or चंखन्यते *chaṅkhanyáte.*

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyất;* Pass. तायते *tâyáte* or तन्यते *tanyáte;* Int. तंतन्यते *tantanyáte.*

§ 392. According to a general rule, roots ending in ऐ *ai* and ओ *o* change their final diphthong in the general tenses into आ *â:* ध्यै *dhyai*, ध्यायते *dhyâyáte.* Roots ending in आ *â* retain it: पा *pâ*, पायते *pâyáte*, he is protected. But the following roots change their final vowel into ई *î* in the passive and intensive; into ए *e* in the benedictive Par.; and keep it unchanged before gerundial य *ya*. (Pâṇ. VI. 4, 66, 67, 69.)

from स्रंस् *srams*, Part. स्रस्तः *srastáḥ*, Pass. स्रस्यते *srasyáte*, Ben. स्रस्यात् *srasyát*, Ger. स्रस्त्वा *srastvá*, Int. सनीस्रस्यते *saníṣrasyáte*, Aor. अस्रसत् *ásrasat;* from रंज् *rañj*, Ben. रज्यात् *rajyát*, Pass. रज्यते *rajyáte*, Part. रक्तः *raktáḥ*, Ger. रक्त्वा *raktvá* (or रंक्त्वा *ranktvá*, Pâṇ. vi. 4, 32).

§ 396. With regard to the benedictive Âtm. see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive Âtm. does not take intermediate इ *i*, penultimate इ *i*, उ *u*, ऋ *ṛi* are left unchanged, whereas in other strengthening tenses they take Guṇa (§ 344). Final ऋ *ṛi*, too, remains unchanged, and ॠ *ṛí* becomes ईर् *ír*, or, after labials, ऊर् *úr*. क्षिप् *kship*, to throw, क्षिप्सीय *kshipsíyá;* पॄ *pṛí*, to fill, पूर्षीय *púrshíyá*.

Benedictive.

PARASMAIPADA.

1. बुध्यासं *budhyásam*	बुध्यास्व *budhyásva*	बुध्यास्म *budhyásma*
2. बुध्याः *budhyáḥ*	बुध्यास्तं *budhyástam*	बुध्यास्त *budhyásta*
3. बुध्यात् *budhyát*	बुध्यास्तां *budhyástám*	बुध्यासुः *budhyásuḥ*

ÂTMANEPADA.

1. बोधिषीय *bodhishíyá*	बोधिषीवहि *bodhishívahi*	बोधिषीमहि *bodhishímáhi*
2. बोधिषीष्ठाः *bodhishíshṭháḥ*	बोधिषीयास्थां *bodhishíyásthâm*	बोधिषीध्वं *bodhishídhvám*
3. बोधिषीष्ट *bodhishíshṭá*	बोधिषीयास्तां *bodhishíyástâm*	बोधिषीरन् *bodhishírán*

CHAPTER XV.

PASSIVE.

§ 397. The passive takes the terminations of the Âtmanepada.

Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *yá* to the root. This य *ya* is added in the same manner as it is in the Div verbs, so that the Âtmanepada of Div verbs is in all respects (except in the accent) identical with the passive.

Âtm. नह्यते *náhyate*, he binds; Pass. नह्यते *nahyáte*, he is bound.

§ 399. Bases in अय् *ay* (Chur, Caus. Denom. &c.) drop अय् *ay* before य *ya* of the passive.

बोधय् *bodháy*, to make one know; बोध्यते *bodh-yáte*, he is made to know.

चोरय् *choráy*, to steal; चोर्यते *chor-yáte*, he is stolen.

Intensive bases ending in य् *y* retain their य् *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलूय् *lolúy*, to cut much; लोलूय्यते *lolúyyáte*, he is cut much.

Intensive bases ending in य् *y*, preceded by a consonant, drop their य् *y*.

बेभिद्य् *bebhidy*, to sever; बेभिद्यते *bebhidyáte*, it is severed.

दीधी *dídhí*, to shine, वेवी *veví*, to yearn, दरिद्रा *daridrá*, to be poor, drop their final vowel, as usual.

दीधी *dídhí*, दीध्यते *dídhyáte*, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

Passive.

SINGULAR.

	1.	2.	3.
Pres.	भूये *bhúyé*	भूयसे *bhúyáse*	भूयते *bhúyáte*
Impf.	अभूये *ábhúye*	अभूयथाः *ábhúyathâḥ*	अभूयत *ábhúyata*
Opt.	भूयेय *bhúyéya*	भूयेथाः *bhúyéthâḥ*	भूयेत *bhúyéta*
Imp.	भूयै *bhúyaí*	भूयस्व *bhúyásva*	भूयतां *bhúyátâm*

DUAL.

Pres.	भूयावहे *bhúyávahe*	भूयेथे *bhúyéthe*	भूयेते *bhúyéte*
Impf.	अभूयावहि *ábhúyávahi*	अभूयेथां *ábhúyethâm*	अभूयेतां *ábhúyetâm*
Opt.	भूयेवहि *bhúyévahi*	भूयेयाथां *bhúyéyâthâm*	भूयेयातां *bhúyéyâtâm*
Imp.	भूयावहै *bhúyávahai*	भूयेथां *bhúyéthâm*	भूयेतां *bhúyétâm*

PLURAL.

Pres.	भूयामहे *bhúyámahe*	भूयध्वे *bhúyádhve*	भूयंते *bhúyánte*
Impf.	अभूयामहि *ábhúyámahi*	अभूयध्वं *ábhúyadhvam*	अभूयंत *ábhúyanta*
Opt.	भूयेमहि *bhúyémahi*	भूयेध्वं *bhúyédhvam*	भूयेरन् *bhúyéran*
Imp.	भूयामहै *bhúyámahai*	भूयध्वं *bhúyádhvam*	भूयंतां *bhúyántâm*

General Tenses of the Passive.

§ 401. In the general tenses of the passive, य *yá* is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the Âtmanepada. The य *ya* of the passive is treated, in fact, like one of the conjugational class-marks (*vikaraṇas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

Reduplicated Perfect.

The reduplicated perfect is the same as in the Âtmanepada.

Periphrastic Perfect.

The periphrastic perfect is the same as in the Âtmanepada, but the auxiliary verbs अस् *as* and भू *bhú* must be conjugated in the Âtmanepada, as well as कृ *kṛi*. (§ 342.)

Aorist.

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of Âtmanepada, and without differing from the paradigms given above, except in the third person singular.

The second aorist Âtmanepada is not to be used in a purely passive sense*.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ *i*, and requiring Vṛiddhi of final, and Guṇa of medial vowels (but अ *a* is lengthened), followed by *one* consonant.

Thus, instead of अलविष्ट *álavishṭa*,	we find	अलावि *áláv-i*.	First Form.
अबोधिष्ट *abodhishṭa*,	—	अबोधि *abodh-i*.	First Form.
अक्षिप्त *akshipta*,	—	अक्षेपि *akshep-i*.	Second Form.
अनेष्ट *aneshṭa*,	—	अनायि *anây-i*.	Second Form.
अकृत *akṛita*,	—	अकारि *akâr-i*.	Second Form.
अदित *adita*,	—	अदायि *adây-i*.	Second Form.
अस्तीर्ष्ट *astîrshṭa*,	—	अस्तारि *astâr-i*.	Second Form.
असृष्ट *asṛishṭa*,	—	असर्जि *asarj-i*.	Second Form.
अदग्ध *adagdha*,	—	अदाहि *adâh-i*.	Second Form.
अदिक्षत *adikshata*,	—	अदेशि *adeś-i*.	Fourth Form.
अघुक्षत *aghukshata*,	—	अगूहि *agûh-i*.	Fourth Form.
अलिक्षत *alikshata*,	—	अलेहि *aleh-i*.	Fourth Form.
अधुक्षत *adhukshata*,	—	अदोहि *adoh-i*.	Fourth Form.
अधिक्षत *adhikshata*,	—	अदेहि *adeh-i*.	Fourth Form.

§ 404. Verbs ending in आ *á* or diphthongs, take य् *y* before the passive इ *i*.

दा *dá*, अदायि *adáyi*, instead of अदित *adita*.

§ 405. Verbs ending in अय् *ay* (Chur, Caus. Denom. &c.) drop अय् *ay* before the passive इ *i*, though in the general tenses, after the dropping of the passive य *ya*, the original अय् *ay* may reappear, i.e. the Âtm. may be used as passive.

बोधय् *bodhay*, अबोधि *abodhi*; चोरय् *choray*, अचोरि *achori*; राजय् *rájay*, अराजि *aráji*.

In the other persons these verbs may either drop अय् *ay* or retain it, being conjugated in either case after the first form of the first aorist.

भावय् *bhávay*; अभाविषि *abhávishi*, अभाविष्ठाः *abhávishṭháḥ*, अभावि *abhávi*; or अभावयिषि *abhávayishi*, अभावयिष्ठाः *abhávayishṭháḥ*, अभावि *abhávi*.

§ 406. Intensive bases in य् *y* add the passive इ *i*, without Guṇa.

Int. बोभूय् *bobhúy*, अबोभूयि *abobhúyi*.

Intensive bases ending in य् *y*, preceded by a consonant, drop य् *y*, and refuse Guṇa.

Int. बेभिद्य् *bebhidy*; Aor. अबेभिदि *abebhidi*.

Desiderative bases, likewise, refuse Guṇa.

Des. बुबोधिष् *bubodhish*; Aor. अबुबोधिषि *abubodhishi*.

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* This would follow if *kartari* extends to Pâṇ. III. 1, 54, 56.



Dual 1. pers. अलाविष्वहि *alâvi-shvahi,* by the side of अलविष्वहि *alăvi-shvahi.*
2. अलाविषाथां *alâvi-shâthâm,* — — अलविषाथां *alăvi-shâthâm.*
3. अलाविषातां *alâvi-shâtâm,* — — अलविषातां *alăvi-shâtâm.*

Plur. 1. pers. अलाविष्महि *alâvi-shmahi,* by the side of अलविष्महि *alăvi-shmahi.*
2. अलाविध्वं *alâvi-dhvam* or °ढ्वं *-ḍhvam* — अलविध्वं *alăvi-dhvam* or °ढ्वं.
3. अलाविषत *alâvi-shata,* — — अलविषत *alăvi-shata.*

Fut. लाविष्ये *lâvi-shye,* by the side of लविष्ये *lăvi-shye.*
Cond. अलाविष्ये *alâvi-shye,* — — अलविष्ये *alăvi-shye.*
Per. Fut. लाविताहे *lâvi-tâhe,* — — लविताहे *lăvi-tâhe.*
Ben. लाविषीय *lâvi-shîya,* — — लविषीय *lăvi-shîya.*

From चि *chi,* to gather, 3rd pers. sing. Aor. Pass. अचायि *achâyi;* hence
Aor. अचायिषि *achâyishi,* besides अचेषि *acheshi,* &c.
Fut. चायिष्ये *châyishye,* — चेष्ये *cheshye.*
Cond. अचायिष्ये *achâyishye,* — अचेष्ये *acheshye.*
Per. Fut. चायिताहे *châyitâhe,* — चेताहे *chetâhe.*
Ben. चायिषीय *châyishîya,* — चेषीय *cheshîya.*

From घ्रा *ghrâ,* to smell, 3rd pers. sing. Aor. Pass. अघ्रायि *aghrâyi;* hence
Aor. अघ्रायिषि *aghrâyishi,* besides अघ्रासि *aghrâsi.*
Fut. घ्रायिष्ये *ghrâyishye,* — घ्रास्ये *ghrâsye.*
Cond. अघ्रायिष्ये *aghrâyishye,* — अघ्रास्ये *aghrâsye.*
Per. Fut. घ्रायिताहे *ghrâyitâhe,* — घ्राताहे *ghrâtâhe.*
Ben. घ्रायिषीय *ghrâyishîya,* — घ्रासीय *ghrâsîya.*

From ध्वृ *dhvṛi,* to hurt, 3rd pers. sing. Aor. Pass. अध्वारि *adhvâri;* hence
Aor. अध्वारिषि *adhvârishi,* besides अध्वृषि *adhvṛishi* or अध्वरिषि *adhvărishi.*
Fut. ध्वारिष्ये *dhvârishye,* — ध्वरिष्ये *dhvărishye.*
Per. Fut. ध्वारिताहे *dhvâritâhe,* — ध्वर्ताहे *dhvărtâhe.*
Ben. ध्वारिषीय *dhvârishîya,* — ध्वृषीय *dhvṛishîya* or ध्वरिषीय *dhvărishîya**

From हन् *han,* to kill, 3rd pers. sing. Aor. Pass. अघानि *aghâni;* hence
Aor. अघानिषि *aghânishi,* besides (अवधिषि *avadhishi*). Pâṇ. VI. 4, 62 †.
Fut. घानिष्ये *ghânishye,* — हनिष्ये *hanishye.*
Per. Fut. घानिताहे *ghânitâhe,* — हंताहे *hantâhe.*
Ben. घानिषीय *ghânishîya,* — (वधिषीय *vadhishîya*).

From दृश् *dṛiś,* to see, 3rd pers. sing. Aor. Pass. अदर्शि *adarśi;* hence
Aor. अदर्शिषि *adarśishi,* besides अदृक्षि *adṛikshi.*
Fut. दर्शिष्ये *darśishye,* — द्रक्ष्ये *drakshye.*
Per. Fut. दर्शिताहे *darśitâhe,* — द्रष्टाहे *drashṭâhe.*
Ben. दर्शिषीय *darśishîya,* — दृक्षीय *dṛikshîya.*

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* See § 332, 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow अहसि *ahasi.*

From ग्रह् *grah*, to take, 3rd pers. sing. Aor. Pass. अग्राहि *agrâhi;* hence

Aor. अग्राहिषि *agrâhishi*, besides अग्रहीषि *agrahîshi.*
Fut. ग्राहिष्ये *grâhishye*, — ग्रहीष्ये *grahîshye.*
Per. Fut. ग्राहिताहे *grâhitâhe*, — ग्रहीताहे *grahîtâhe.*
Ben. ग्राहिषीय *grâhishîya*, — ग्रहीषीय *grahîshîya.*

From रमय् *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass. अरमि *arami* or अरामि *arâmi;* hence

Aor. अरमिषि *aramishi* or अरामिषि *arâmishi*, besides अरमयिषि *aramayishi.*

§ 412. Certain verbs of an intransitive meaning take the passive इ *i* in the 3rd pers. sing. Aor. Âtm. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Âtmanepada of a Div verb), he arises, becomes उदपादि *udapâdi*, he arose, he sprang up; but it is regular in the other persons, उदपत्सातां *udapatsâtâm*, they two arose, &c. (Pâṇ. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pâṇ. III. 1, 61):

दीप् *dîp* (दीप्यते *dîpyate*, he burns, Div, Âtm.), अदीपि *adîpi* or अदीपिष्ट *adîpishṭa.*

जन् *jan* (जायते *jâyate*, he is born, he is, Div, Âtm.; it cannot be formed from जन् *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिष्ट *ajanishṭa.*

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Âtm.), अबोधि *abodhi* or अबुद्ध *abuddha.*

पूर् *pûr* (पूरयति *pûrayati*, he fills, Chur.), अपूरि *apûri* or अपूरिष्ट *apûrishṭa.*

ताय् *tây* (तायते *tâyate*, he spreads, Bhû, Âtm.; really Div form of Tan), अतायि *atâyi* or अतायिष्ट *atâyishṭa.*

प्याय् *pyây* (प्यायते *pyâyate*, he grows), अप्यायि *apyâyi* or अप्यायिष्ट *apyâyishṭa.*

CHAPTER XVI.

PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikaranas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ *i*. This gives us the Aṅga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pâṇ. VI. 1, 173.) Thus

भवंति *bhávanti*	भवंत् *bhávant*	Nom. S. भवन् *bhávan*	Acc. भवंतं *bhávantam*	Instr. भवता &c. *bhávatâ*
तुदंति *tudánti*	तुदंत् *tudánt*	तुदन् *tudán*	तुदंतं *tudántam*	तुदता &c. *tudatá*
दीव्यंति *dívyanti*	दीव्यंत् *dívyant*	दीव्यन् *dívyan*	दीव्यंतं *dívyantam*	दीव्यता &c. *dívyatâ*

चोरयंति *choráyanti*	चोरयंत् *choráyant*	Nom. S. चोरयन् *choráyan*	Acc. चोरयंतं *choráyantam*	Instr. चोरयता &c. *choráyatá*
सुन्वंति *sunvánti*	सुन्वंत् *sunvánt*	सुन्वन् *sunván*	सुन्वंतं *sunvántam*	सुन्वता &c. *sunvatá*
तन्वंति *tanvánti*	तन्वंत् *tanvánt*	तन्वन् *tanván*	तन्वंतं *tanvántam*	तन्वता &c. *tanvatá*
क्रीणंति *kríṇánti*	क्रीणंत् *kríṇánt*	क्रीणन् *kríṇán*	क्रीणंतं *kríṇántam*	क्रीणता &c. *kríṇatá*
अदंति *adánti*	अदंत् *adánt*	अदन् *adán*	अदंतं *adántam*	अदता &c. *adatá*
जुह्वति *júhvati*	जुह्वत् *júhvat*	जुह्वत् *júhvat*	जुह्वतं *júhvatam*	जुह्वता (§ 184) *júhvatá*
रुंधंति *rundhánti*	रुंधंत् *rundhánt*	रुंधन् *rundhán*	रुंधंतं *rundhántam*	रुंधता &c. *rundhatá*
बोभुवति Intens. *bóbhuvati*	बोभुवत् *bóbhuvat*	बोभुवत् *bóbhuvat*	बोभुवतं *bóbhuvatam*	बोभुवता (§ 184) *bóbhuvatá*

§ 415. The participle of the future is formed on the same principle.

भविष्यंति *bhavishyánti*	भविष्यंत् *bhavishyánt*	Nom. S. भविष्यन् *bhavishyán*	Acc. भविष्यंतं *bhavishyántam*	Instr. भविष्यता *bhavishyatá*

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the स् *s*, as it is always followed by a vowel, is changed to ष् *sh*. Having the Bha base, it is easy to form the Aṅga and Pada bases, according to § 204. In forming the Aṅga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before उः *uḥ*, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate इ *i*, all verbs which, without counting the उः *uḥ*, are monosyllabic in the 3rd pers. plur., insert इ *i*. (See Necessary इ *i*, § 338, 1; Optional इ *i*, § 337, 8.)

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
बभूवुः *babhúvúḥ*	बभूवुषा *babhúvúshá*	बभूवान् *babhúván*	बभूवांसं *babhúváṁsam*	बभूवद्भिः *babhúvádbhiḥ*
निन्युः *ninyúḥ*	निन्युषा *ninyúshá*	निनीवान् *niníván*	निनीवांसं *nimíváṁsam*	निनीवद्भिः *ninívádbhiḥ*
तुतुदुः *tutudúḥ*	तुतुदुषा *tutudúshá*	तुतुद्वान् *tutudván*	तुतुद्वांसं *tutudváṁsam*	तुतुद्वद्भिः *tutudvádbhiḥ*
दिदिवुः *didivúḥ*	दिदिवुषा *didivúshá*	दिदिवान् (§ 143) *didiván*	दिदिवांसं *didiváṁsam*	दिदिवद्भिः *didivádbhiḥ*
चोरयामासुः *chorayámásúḥ*	चोरयामासुषा *chorayámásúshá*	चोरयामासिवान् *chorayámásiván*	चोरयामासिवांसं *chorayámásiváṁsam*	चोरयामासिवद्भिः *chorayámásivádbhiḥ*



First Division.	Second Division.
भवंते *bháva-nte*—भवमानः *bháva-mânaḥ*	सुन्वते *sunv-áte*—सुन्वानः *sunv-ânáḥ*
तुदंते *tudá-nte*—तुदमानः *tudá-mânaḥ*	आप्नुवते *âpnuv-áte*—आप्नुवानः *âpnuv-ân*
दीव्यंते *dívya-nte*—दीव्यमानः *dívya-mânaḥ*	तन्वते *tanv-áte*—तन्वानः *tanv-ânáḥ*
चोरयंते *choráya-nte*—चोरयमाणः *choráya-mâṇaḥ*	क्रीणते *krîṇ-áte*—क्रीणानः *krîṇ-ânáḥ*
Pass. तुद्यंते *tudyá-nte*—तुद्यमानः *tudyá-mânaḥ*	अदते *ad-áte*—अदानः *ad-ânáḥ*
Caus. भावयंते *bhâváya-nte*—भावयमानः *bhâváya-mânaḥ*	जुह्वते *júhv-ate*—जुह्वानः *júhv-ânaḥ*
Des. बुभूषंते *búbhûsha-nte*—बुभूषमाणः *búbhûsha-mâṇaḥ*	रुंधते *rundh-áte*—रुंधानः *rundh-ânáḥ*
Int. बोभूयंते *bodhûyá-nte*—बोभूयमानः *bobhûyá-mânaḥ*	

§ 420. The participle of the future in the Âtmanepada is formed by adding मानः *mânaḥ* in the same manner.

भविष्यंते *bhavishyá-nte*—भविष्यमाणः *bhavishyá-mânaḥ*
नेष्यंते *neshyá-nte*—नेष्यमाणः *neshyá-mâṇaḥ*
तोत्स्यंते *totsyá-nte*—तोत्स्यमानः *totsyá-mânah*
एधिष्यंते *edhishyá-nte*—एधिष्यमाणः *edhishyá-mânaḥ*

§ 421. The participles of the present and future passive are formed by adding मानः *mânaḥ* in the same manner.

भूयंते *bhûyá-nte*—भूयमानः *bhûyá-mânaḥ*	भाविष्यंते—भाविष्यमाणः *bhâvishyá-nte*—*bhâvishyá-mâṇaḥ*
बुध्यंते *budhyá-nte*—बुध्यमानः *budhyá-mânaḥ*	नायिष्यंते—नायिष्यमाणः *nâyishyá-nte*—*nâyishyá-mânaḥ*
स्तूयंते *stûyá-nte*—स्तूयमानः *stûyá-mânaḥ*	Or like the Part. Fut. Âtm.
क्रियंते *kriyá-nte*—क्रियमाणः *kriyá-mâṇaḥ*	
भाव्यंते *bhâvyá-nte*—भाव्यमानः *bhâvyá-mânaḥ*	

The Past Participle Passive in तः táḥ *and the Gerund in* त्वा tvá.

§ 422. The past participle passive is formed by adding तः *táḥ* or नः *náḥ* to the root. कृ *kṛi*, कृतः *kṛitáḥ*, done, masc.; कृता *kṛitá*, fem.; कृतं *kṛitám*, neut. लू *lû*, लूनः *lûnáḥ*, cut.

This termination त *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before त *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination त *ta*, having always the Udâtta, is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvá* to the root. कृ *kṛi*, कृत्वा *kṛitvá*, having done. पू *pû*, पूत्वा *pûtvá* or, from पूङ् *pûṅ*, पवित्वा *pavitvá*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvá* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that त्वा *tvâ* without intermediate इ *i* weakens, with intermediate इ *i* strengthens the root (Pâṇ. I. 2, 18). It always has the Udâtta. In giving a few more special rules on this point, it will be convenient to take the terminations त *ta* and त्वा *tvâ* together, as they agree to a great extent, though not altogether.

I. तः táḥ *and* त्वा tvấ, *with intermediate* इ i.

§ 424. If तः *taḥ* takes intermediate इ *i*, it may in certain verbs produce Guṇa. In this case the Guṇa before त्वा *tvâ* is regular.

शी *śî*, to lie down, शयितः *śayitáḥ* (Pâṇ. I. 2, 19); शयित्वा *śayitvấ*.

स्विद् *svid*, to sweat, स्वेदितः *sveditáḥ* or स्विन्नः *svinnáḥ*; स्वेदित्वा *sveditvấ*.

मिद् *mid*, to be soft, मेदितः *meditáḥ*; मेदित्वा *meditvấ*.

क्ष्विद् *kshvid*, to drip, क्ष्वेदितः *kshveditáḥ*; क्ष्वेदित्वा *kshveditvấ*.

धृष् *dhṛish*, to dare, धर्षितः *dharshitáḥ*; धर्षित्वा *dharshitvấ*.

मृष् *mṛish*, to bear, मर्षितः *marshitáḥ* (patient), (Pâṇ. I. 2, 20); मर्षित्वा *marshitvấ*.

पू *pû*, to purify, पवितः *pavitáḥ* (Pâṇ. I. 2, 22); पवित्वा *pavitvấ*, from पूङ् *pûṅ*. See No. 156.

§ 425. Verbs with penultimate उ *u* may or may not take Guṇa before त *ta* with intermediate इ *i*, if they are used impersonally.

द्युत् *dyut*, to shine, द्युतितं *dyutitám* or द्योतितं *dyotitám*, it has been shining. (Pâṇ. I. 2, 21.)

§ 426. If त्वा *tvâ* takes intermediate इ *i*, it requires, as a general rule, Guṇa (Pâṇ. I. 2, 18), or at all events does not produce any weakening of the base. वृत् *vṛit*, to exist, वर्तित्वा *vartitvấ*. स्रंस् *sraṁs*, to fall, स्रंसित्वा *sraṁsitvấ* (Pâṇ. I. 2, 23). पू *pû* (i. e. पूङ् *pûṅ*), to purify, पवित्वा *pavitvấ* (Pâṇ. I. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except य् *y* or व् *v*, preceded by इ, ई *i* or उ, ऊ *u*, take Guṇa optionally (Pâṇ. I. 2, 26): द्युत् *dyut*, to shine, द्योतित्वा *dyotitvấ* or द्युतित्वा *dyutitvấ*. The same option applies to तृष् *tṛish*, to thirst; मृष् *mṛish*, to bear; कृश् *kṛiś*, to attenuate (Pâṇ. I. 2, 25); तृषित्वा *tṛishitvấ* or तर्षित्वा *tarshitvấ*.

§ 427. Though taking intermediate इ *i*, त्वा *tvâ* does not produce Guṇa, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditvấ* (Pâṇ. I. 2, 8); विद् *vid*, to know, विदित्वा *viditvấ*; मुष् *mush*, to steal, मुषित्वा *mushitvấ*; ग्रह् *grah*, to take, गृहीत्वा *gṛihîtvấ*; मृड् *mṛiḍ*, to delight, मृडित्वा *mṛiḍitvấ* (Pâṇ. I. 2, 7); मृद् *mṛid*, to rub, मृदित्वा *mṛiditvấ*; गुध् *gudh*, to cover, गुधित्वा *gudhitvấ*; क्लिश् *kliś*, to hurt, क्लिशित्वा *kliśitvấ*; वद् *vad*, to speak, उदित्वा *uditvấ*; वस् *vas*, to dwell, उषित्वा *ushitvấ*.

§ 428. Roots ending in थ् *th* or फ् *ph*, preceded by a nasal, may or may not drop the nasal before त्वा *tvâ* (Pâṇ. I. 2, 23); ग्रंथित्वा *granthitvấ* or ग्रथित्वा *grathitvấ*, having twisted. The same applies to the roots वंच् *vañch*, to cheat, and लुंच् *luñch*, to pluck (Pâṇ. I. 2, 24); वंचित्वा *vañchitvấ* or वचित्वा *vachitvấ*.

II. तः táḥ *and* त्वा tvấ, *without intermediate* इ i.

§ 429. Roots ending in nasals lengthen their vowel before तः *taḥ* and त्वा *tvâ* (Pâṇ. VI. 4, 15). शम् *śam*, to rest, शांतः *śântáḥ*, शांत्वा *śântvấ*.

क्रम् *kram*, to step, may or may not lengthen its vowel before त्वा *tvâ* (Pâṇ. VI. 4, 18). क्रम् *kram*, क्रांतः *krântáḥ*, क्रांत्वा *krântvấ* or क्रंत्वा *krantvấ*; also क्रमित्वा *kramitvấ*.

§ 430. The following roots, ending in nasals, drop them before तः *taḥ* and त्वा *tvâ*. (Pâṇ. VI. 4, 37.)

यम् *yam*, to check, यतः *yatáḥ*, यत्वा *yatvá**; रम् *ram*, to sport, रतः *ratáḥ*, रत्वा *ratvá;* नम् *nam*, to bend, नतः *natáḥ*, नत्वा *natvá;* हन् *han*, to kill, हतः *hatáḥ*, हत्वा *hatvá;* गम् *gam*, to go, गतः *gatáḥ*, गत्वा *gatvá;* मन् *man*, to think, मतः *matáḥ*, मत्वा *matvá;* वन् *van*, to ask; तन् *tan*, to stretch, ततः *tatáḥ*, तत्वा *tatvá;* and the other verbs of the Tan class, ending in न् *n*.

Note—Of the same verbs those ending in न् *n* drop the nasal before the gerundial य *ya* and insert त् *t;* प्रमत्य *pramátya* (Pâṇ. VI. 4, 38): those ending in म् *m* may or may not drop the nasal before the gerundial य *ya;* प्रगत्य *pragátya* or प्रगम्य *pragámya*.

§ 431. The following verbs drop final न् *n*, and lengthen the vowel.

जन् *jan*, to bear, जातः *játaḥ*, जात्वा *játvá;* सन् *san*, to obtain, सातः *sátaḥ*, सात्वा *sátvá;* खन् *khan*, to dig, खातः *khátaḥ*, खात्वा *khátvá*.

1. Roots ending in छ् *chh*, or व् *v*, substitute श् *ś* and ऊ *ú*. (Pâṇ. VI. 4, 19.)

प्रछ् *prachh*, to ask, पृष्टः *prishṭaḥ* (§ 125), पृष्ट्वा *prishṭvá;* दिव् *div*, to play, द्यूनः *dyúnaḥ*, द्यूत्वा *dyútvá*.

2. Roots ending in र्छ् *rchh*, or र्व् *rv*, drop their final consonant. (Pâṇ. VI. 4, 21.)

मुर्छ् *murchh*, to faint, मूर्तः *múrtaḥ;* तुर्व् *turv*, to strike, तूर्णः *túrṇaḥ*.

§ 432. The following verbs change their व् *v* with the preceding or following vowel into ऊ *ú*. (Pâṇ. VI. 4, 20.)

ज्वर् *jvar*, to ail, जूर्णः *júrṇaḥ*, जूर्त्वा *júrtvá;* त्वर् *tvar*, to hasten, तूर्णः *túrṇaḥ*, तूर्त्वा *túrtvá;* स्रिव् *sriv*, to dry, स्रूतः *srútaḥ*, स्रूत्वा *srútvá;* अव् *av*, to protect, ऊतः *útaḥ*, ऊत्वा *útvá;* मव् *mav*, to bind, मूतः *mútaḥ*, मूत्वा *mútvá*.

§ 433. Roots ending in ऐ *ai* substitute आ *á;* ध्यै *dhyai*, to meditate, ध्यातः *dhyátaḥ*, ध्यात्वा *dhyátvá:* or ई *í;* गै *gai*, to sing, गीतः *gítaḥ*, गीत्वा *gítvá*. Final ए *e* and आ *á*, too, are changed to ई *í;* पा *pá*, to drink, पीतः *pítaḥ*, पीत्वा *pítvá;* धे *dhe*, to suck, धीतः *dhítaḥ*, धीत्वा *dhítvá*.

§ 434. The following roots change their final vowel into इ *i*.

दो *do*, to cut, दितः *ditaḥ*, दित्वा *ditvá* (Pâṇ. VII. 4, 40); सो *so*, to finish, सितः *sitaḥ*, सित्वा *sitvá;* मा *má*, to measure, मितः *mitaḥ*, मित्वा *mitvá;* स्था *sthá*, to stand, स्थितः *sthitaḥ*, स्थित्वा *sthitvá;* धा *dhá*, to place, हितः *hitaḥ*, हित्वा *hitvá* (Pâṇ. VII. 4, 42); हा *há*, to leave (हीनः *hínaḥ*), हित्वा *hitvá* (Pâṇ. VII. 4, 43).

§ 435. शो *śo*, to sharpen, and छो *chho*, to cut, substitute इ *i*, or take the regular आ *á*.

शो *śo*, शितः *śitaḥ* or शातः *śátaḥ*, शित्वा *śitvá* or शात्वा *śátvá* (Pâṇ. VII. 4, 41).

§ 436. Exceptional forms:

दा *dá*, to give, forms दत्तः *dattaḥ*†, दत्त्वा *dattvá* (Pâṇ. VII. 4, 46).

स्फाय् *spháy*, to grow, forms स्फीतः *sphítaḥ* (Pâṇ. VI. 1, 22).

स्त्यै *styai*, to call (with प्र *pra*), forms प्रस्तीतः *prastítaḥ* (Pâṇ. VI. 1, 23) and प्रस्तीमः *prastímaḥ* (Pâṇ. VIII. 2, 54).

श्यै *śyai*, to curdle, forms शीनः *śínaḥ*, and शीतः *śítaḥ*, cold; but संश्यानः *saṁśyánaḥ*, rolled up (Pâṇ. VI. 1, 24, 25).

प्याय् *pyáy*, to grow, forms पीनः *pínaḥ;* but प्यानः *pyánaḥ* after certain prepositions (Pâṇ. VI. 1, 28).

§ 437. The verbs which take Samprasâraṇa before तः *taḥ* and त्वा *tvá* have been mentioned

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* See verbs without intermediate इ *i*. (§ 332, 13, and 16.)

† After prepositions ending in vowels, द *da* may be dropt, and the final इ *i* and उ *u* of a preposition lengthened. प्रदत्तः *pradattaḥ*, प्रत्तः *prattaḥ;* सुदत्तः *sudattaḥ*, सूत्तः *súttaḥ*.



an indicatory ओ *o;* भुज् *bhuj* (भुजो *bhujo,* Dhâtupâṭha 28, 124), to bend, भुग्नः *bhugnaḥ.*

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in आ *â,* or ए *e,* ऐ *ai,* ओ *o,* changeable to आ *â* (Pâṇ. VIII. 2, 43); ग्लै *glai,* ग्लानः *glânaḥ,* faded. Except ध्यै *dhyai,* to meditate, ध्यातः *dhyâtaḥ* (Pâṇ. VIII. 2, 57); ख्या *khyâ,* to proclaim, ख्यातः *khyâtaḥ.* In त्रै *trai,* to protect, घ्रा *ghrâ,* to smell, the substitution is optional; त्राणः *trâṇaḥ* or त्रातः *trâtaḥ* (Pâṇ. VIII. 2, 56.)

7. Miscellaneous participles in नः *naḥ:* पूर्णः *pûrṇaḥ,* only if derived from पूर् *pûr,* and then with an optional form पूरितः *pûritaḥ* (Pâṇ. VII. 2, 27); while the participle of पृ *prî* is said to be पूर्तः *pûrtaḥ* (Pâṇ. VIII. 2, 57); क्षीणः *kshîṇaḥ,* from क्षि *kshi,* to waste; द्यूनः *dyûnaḥ,* from दिव् *div,* to play, (not to gamble, where it is द्यूतः *dyûtaḥ*)*; लग्नः *lagnaḥ,* from लग् *lag,* to be in contact with (Pâṇ. VII. 2, 18); also from लज् *laj,* to be ashamed; शीनः *śînaḥ* and श्यानः *śyânaḥ,* coagulated, but शीतः *śîtaḥ,* cold; ह्रीणः *hrîṇaḥ* or ह्रीतः *hrîtaḥ,* ashamed (Pâṇ. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्वः *pakváḥ,* ripe; शुष्कः *śúshkaḥ,* dry (Pâṇ. VI. 1, 206); क्षामः *kshâmáḥ,* weak; कृशः *kṛiśáḥ,* thin; प्रस्तीमः *prastîmáḥ,* crowded; फुल्लः *phulláḥ,* expanded; क्षीवः *kshîváḥ,* drunk, &c.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in त *ta* and न *na,* a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kṛitáḥ,* done, becomes कृतवान् *kṛitávân,* one who has done, but generally used as a definite verb. स कटं कृतवान् *sa kaṭam kṛitavân,* he has made the mat; or in the feminine सा कृतवती *sâ kṛitavatî,* and in the neuter तत्कृतवत् *tat kṛitavat.* They are regularly declined throughout like adjectives in वत् *vat.*

Gerund in य ya.

§ 445. Compound verbs, but not verbs preceded by the negative particle अ *a,* take य *ya* (without the accent), instead of त्वा *tvấ.* Thus, instead of भूत्वा *bhûtvấ,* we find संभूय *sambhûya;* but अजित्वा *ajitvâ,* not having conquered.

§ 446. Verbs ending in a short vowel take त्य *tya* instead of य *ya.* जि *ji,* to conquer, जित्वा *jitvấ,* having conquered; but विजित्य *vijítya.* भृ *bhṛi,* to carry, भृत्वा *bhṛitvấ;* but संभृत्य *sambhṛ́itya,* having collected. Except क्षि *kshi,* which forms प्रक्षीय *prakshíya,* having destroyed (Pâṇ. VI. 4, 59).

* Pâṇ. VIII. 2, 49, allows द्यून *dyûna* in all senses of the root दिव् *div,* except in that of gambling; see Dhâtupâṭha 26, 1. द्यून *dyûna* and परिद्यून *paridyûna,* pained, come from a different root, दिव् *div,* to pain, Dhâtupâṭha 33, 51.

§ 447. Causative bases with short penultimate vowel, keep the causative suffix अय् *ay* before य *ya* (Pâṇ. VI. 4, 56): संगमयति *saṅgamáyati*, संगमय्य *saṅgamáyya*, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: तारयति *tárayati*, प्रतार्य *pratárya*, having caused to advance. प्रापयति *prâpáyati* forms प्राप्य *prápya* and प्रापय्य *prâpáyya*, having caused to reach (Pâṇ. VI. 4, 57).

§ 448. The verbs called घु *ghu* (§ 392*), मा *má*, to measure, स्था *sthá*, to stand, गा *gá*, to sing or to go, पा *pá*, to drink or to protect, हा *há*, to leave, सो *so*, to finish, take आ *á*, not ई *í* (Pâṇ. VI. 4, 69). दो *do*, to cut, अवदाय *avadáya*; स्था *sthá*, प्रस्थाय *prastháya*. But पा *pá*, to drink, may form प्रपाय *prapáya* or प्रपीय *prapíya* (Sâr.).

§ 449. Verbs ending in म् *m*, which do not admit of intermediate इ *i*, may or may not drop their म् *m*. Ex. नम् *nam*, to bow, प्रणम्य *praṇámya* or प्रणत्य *praṇátya*; गम् *gam*, to go, आगम्य *ágámya* or आगत्य *ágátya*. Other verbs ending in nasals, not admitting of intermediate इ *i*, or belonging to the Tan class, always drop their final nasal. Ex. हन् *han*, प्रहत्य *prahátya*; तन् *tan*, प्रतत्य *pratátya* †. खन् *khan* and जन् *jan* form खन्य *khánya* or खाय *kháya*, जन्य *jánya* or जाय *jáya*.

§ 450. Verbs ending in ॠ *ṛí* change it to ईर् *ír*, and, after labials, into ऊर् *úr*. Ex. वितीर्य *vitírya*, having crossed; संपूर्य *sampúrya*, having filled.

§ 451. Certain verbs are irregular in not taking Samprasâraṇa. Thus वे *ve*, to weave, forms प्रवाय *praváya*; ज्या *jyá*, to fail, उपज्याय *upajyáya*; व्ये *vye*, to cover, प्रव्याय *pravyáya*, but after परि *pari* optionally परिव्याय *parivyáya* or परिवीय *parivíya* (Pâṇ. VI. 1, 41–44).

§ 452. Some verbs change final इ *i* and ई *í* into आ *á*. Thus मी *mí*, मीनाति *mínáti*, he destroys, and मि *mi*, मिनोति *minóti*, he throws, form निमाय *nimáya*; दी *dí*, to destroy, उपदाय *upadáya*; ली *lí*, to melt, optionally विलाय *viláya* or विलीय *vilíya* (Pâṇ. VI. 1, 50–51).

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in तव्यः távyaḥ (*or* tavyā̀ḥ), अनीयः aníyaḥ, *and* यः yáḥ (*or* yā̀ḥ *and* yaḥ).

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. कर्तव्यः *kartavyaḥ*, करणीयः *karaṇíyaḥ*, कार्यः *káryaḥ* ‡, faciendus. Ex. धर्मस्त्वया कर्तव्यः *dharmas tvayá kartavyaḥ*, right is to be done by thee.

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† Versus memorialis of these verbs: रमियमिनमी हंतिरनुदात्ता गमिर्मनिः । तनु क्षणु क्षिणु ऋणुकृणु वनु मनु तृणु घृणु ॥

‡ Another suffix for forming verbal adjectives is एलिमः *elímaḥ*, which is, however, of rare occurrence; पच् *pach*, to cook, पचेलिमा माषाः *pachelimá máshâḥ*, beans fit to cook; भिदेलिमः *bhidelimaḥ*, brickle, fragile. (Pâṇ. III. 1, 96, vârt.)

§ 454. In order to form the adjective in तव्यः *tavyaḥ*, take the periphrastic future, and instead of ता *tâ* put तव्यः *tavyaḥ*.

Thus दा *dâ*, to give	दाता *dâtâ*	दातव्यः *dâtávyaḥ*	दानीयः *dânîyaḥ*	देयः *déyaḥ*
गै *gai*, to sing	गाता *gâtâ*	गातव्यः *gâtavyaḥ*	गानीयः *gânîyaḥ*	गेयः *geyaḥ*
जि *ji*, to conquer	जेता *jetâ*	जेतव्यः *jetavyaḥ*	जयनीयः *jayanîyaḥ*	जेयः *jeyaḥ*
भू *bhû*, to be	भविता *bhavitâ*	भवितव्यः *bhavitavyaḥ*	भवनीयः *bhavanîyaḥ*	भव्यः *bhâvyaḥ*
कृ *kri*, to do	कर्ता *kartâ*	कर्तव्यः *kartavyaḥ*	करणीयः *karaṇîyaḥ*	कार्यः *kâryaḥ*
जॄ *jṝ*, to grow old	जरिता *jarîtâ*	जरितव्यः *jarîtavyaḥ*	जरणीयः *jaraṇîyaḥ*	जार्यः *jâryaḥ*
क्ष्विद् *kshvid*, to sweat	क्ष्वेदिता *kshveditâ*	क्ष्वेदितव्यः *kshveditavyaḥ*	क्ष्वेदनीयः *kshvedanîyaḥ*	क्ष्वेद्यः *kshvedyaḥ*
बुध् *budh*, to know	बोधिता *bodhitâ*	बोधितव्यः *bodhitavyaḥ*	बोधनीयः *bodhanîyaḥ*	बोध्यः *bodhyaḥ*
कृष् *krish*, to draw	कर्ष्टा or क्रष्टा[1]	कर्ष्टव्यः or क्रष्टव्यः[2]	कर्षणीयः *karshaṇîyaḥ*	कृष्यः *krishyaḥ*
कुच *kuch*[4], to squeeze	कुचिता *kuchitâ*	कुचितव्यः *kuchitavyaḥ*	कुचनीयः *kuchanîyaḥ*	कुच्यः *kuchyaḥ*
मिह् *mih*, to sprinkle	मेढा *meḍhâ*	मेढव्यः *meḍhavyaḥ*	मेहनीयः *mehanîyaḥ*	मेह्यः *mehyaḥ*
गम् *gam*, to go	गंता *gantâ*	गंतव्यः *gantavyaḥ*	गमनीयः *gamanîyaḥ*	गम्यः *gamyaḥ*
दृश् *dṛiś*, to see	द्रष्टा *drashṭâ*	द्रष्टव्यः *drashṭavyaḥ*	दर्शनीयः *darśanîyaḥ*	दृश्यः *driśyaḥ*
दंश् *daṁś*, to bite	दंष्टा *daṁshṭâ*	दंष्टव्यः *daṁshṭavyaḥ*	दंशनीयः *daṁśanîyaḥ*	दंश्यः *daṁśyaḥ*
Caus. भावय् *bhâvay*, to cause to be	भावयिता *bhâvayitâ*	भावयितव्यः *bhâvayitavyaḥ*	भावनीयः *bhâvanîyaḥ*	भाव्यः *bhâvyaḥ*
Des. बुभूष् *bubhûsh*, to wish to be	बुभूषिता *bubhûshitâ*	बुभूषितव्यः *bubhûshitavyaḥ*	बुभूषणीयः *bubhûshaṇîyaḥ*	बुभूष्यः *bubhûshyaḥ*
Int. बोभूय् *bobhûy*	बोभूयिता *bobhûyitâ*	बोभूयितव्यः *bobhûyitavyaḥ*	बोभूयनीयः *bobhûyanîyaḥ*	बोभूय्यः *bobhûyyaḥ*
Int. बोभू *bobhû*	बोभविता *bobhavitâ*	बोभवितव्यः *bobhavitavyaḥ*	बोभवनीयः *bobhavanîyaḥ*	बोभव्यः *bobhavyaḥ*
Int. बेभिद्य् *bebhidy*	बेभिदिता *bebhiditâ*	बेभिदितव्यः *bebhiditavyaḥ*	बेभिदनीयः *bebhidanîyaḥ*	बेभिद्यः *bebhidyaḥ*

§ 455. In order to form the adjective in अनीयः *anîyaḥ*, it is generally sufficient to take the root as it appears before तव्यः *tavyaḥ*, omitting, however, intermediate इ *i*, and putting अनीयः *anîyaḥ* instead. Guṇa-vowels before अनीयः *anîyaḥ* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोधयति *bodhayati*, बोधनीयः *bodhanîyaḥ*; भिद् *bhid*, बेभिद्यते *bebhidyate*, बेभिदनीयः *bebhidanîyaḥ*.

§ 456. In order to form the adjective in यः *yaḥ* (ण्यत् *ṇyat*, &c.) it is

[1] *karshṭâ* or *krashṭâ*. [2] *karshṭavyaḥ* or *krashṭavyaḥ*. [3] § 456, 3.

[4] Never takes Guṇa (§ 345, note), except before terminations which have ञ् *ñ* or ण् *ṇ*. This termination is ण्यत् *ṇyat*.

§ 457. The following are a few derivatives in यः *yaḥ*, formed against the general rules: गुह् *guh*, to hide, may form गुह्यः *guhyaḥ* or गोह्यः *gohyaḥ* (Pâṇ. III. 1, 109, Kâśikâ); जुष् *jush*, to cherish, जुष्यः *jushyaḥ;* ग्रह् *grah*, to take, गृह्यः *gṛihyaḥ*, after प्रति *prati* and अपि *api;* वद् *vad*, to speak, उद्यः *udyaḥ*, in composition (Pâṇ. III. 1, 106; 114. ब्रह्मोद्या कथा *brahmodyá kathá*, a story told by a Brâhman); भू *bhú*, to be, भूय *bhúya*, in composition (Pâṇ. III. 1, 107. ब्रह्मभूयं गतः *brahmabhúyam gataḥ*, arrived at Brahmahood); शास् *śás*, to rule, शिष्यः *śishyaḥ*, pupil.

We find त् *t* inserted before यः *yaḥ*, in analogy to the gerunds in य *ya*, in the following verbs:

इ *i*, to go, इत्यः *ityaḥ;* स्तु *stu*, to praise, स्तुत्यः *stutyaḥ;* वृञ् *vṛi*, to choose, वृत्यः *vṛityaḥ;* दृ *dṛi*, to regard, दृत्यः *dṛityaḥ;* भृ *bhṛi*, to bear, भृत्यः *bhṛityaḥ;* कृ *kṛi*, to do, कृत्यः *kṛityaḥ*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyaḥ* and गोह्यः *gohyaḥ* both occur; दुह्यः *duhyaḥ* and दोह्यः *dohyaḥ*, &c.

§ 458. Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य *ya* (*ṇyat*) requires the lengthening of the vowel. पच् *pach*, पाक्यं *pákyam;* भुज् *bhuj*, to enjoy, भोग्यं *bhogyam*, but भोज्यं *bhojyam*, what is to be eaten (Pâṇ. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yách*, रुच् *ruch*, प्रवच् *pravach*, ऋच् *ṛich*, त्यज् *tyaj*, पूज् *púj*, अज् *aj*, व्रज् *vraj*, वंच् *vañch* (to go). Thus याज्यं *yájyam*, याच्यं *yáchyam*, रोच्यं *rochyam*, प्रवाच्यं *pravâchyam*, अर्च्यं *archyam*, त्याज्यं *tyájyam*, पूज्यं *pújyam* (Prakriyâ-Kaumudî, p. 55 b).

Infinitive in तुं tum.

§ 459. The infinitive is formed by adding तुं *tum*, which has no accent. The base has the same form as before the ता *tá* of the periphrastic future, or before the तव्यः *távyaḥ* of the verbal adjective. बुध् *budh*, बोधितुं *bódhitum*. (See § 454.) Ex. कृष्णं द्रष्टुं व्रजति *kṛishṇam drashṭum vrajati*, he goes to see Kṛishṇa; भोक्तुं कालः *bhoktum kálaḥ*, it is time to eat.

Verbal Adverb.

§ 460. By means of the unaccentuated suffix अं *am*, which, as a general rule, is added to that form which the verb assumes before the passive इ *i* (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोजं *bhójam;* from पा *pá*, to drink, पायं *páyam*. Ex. अग्रे भोजं व्रजति *agre bhojam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोजं व्रजति *bhójam bhojam vrajati*, having eaten and eaten, he goes (Pâṇ. III. 4, 22). It is likewise used at the end of compounds; द्वैधंकारं *dvaidhaṁkáram*, having divided; उच्चैःकारं *uchchaiḥkáram*, loudly.

CHAPTER XVIII.

CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ् *i*. The root is then treated as following the Bhû class, so that इ् *i* appears in the special tenses as अय *aya*. Thus भू *bhû* becomes भावि *bhâvi* and भावयति *bhâváyati*, he causes to be; बुध् *budh* becomes बोधि *bodhi* and बोधयति *bodháyati*, he causes to know. The accent is on the *á* of *áya*.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows:

1. Final इ् *i* and ई् *î*, उ *u* and ऊ *û*, ऋ *ṛi* and ॠ *ṛî* take Vṛiddhi.

Thus स्मि *smi*, to laugh, स्माययति *smâyayati*, he makes laugh.
नी *nî*, to lead, नाययति *nâyayati*, he causes to lead.
प्लु *plu*, to swim, प्लावयति *plâvayati*, he makes swim.
भू *bhû*, to be, भावयति *bhâvayati*, he causes to be.
कृ *kṛi*, to make, कारयति *kârayati*, he causes to make.
कॄ *kṛî*, to scatter, कारयति *kârayati*, he causes to scatter.

2. Medial इ् *i*, उ *u*, ऋ *ṛi*, ऌ *ḷi*, followed by a single consonant, take Guṇa; ॠ *ṛî* becomes ईर् *îr*.

Thus विद् *vid*, to know, वेदयति *vedayati*, he makes know.
बुध् *budh*, to know, बोधयति *bodhayati*, he makes know.
कृत् *kṛit*, to cut, कर्तयति *kartayati*, he causes to cut.
क्लृप् *kḷip*, to be able, कल्पयति *kalpayati*, he renders fit.

3. Medial अ *a* followed by a single consonant is lengthened, but there are many exceptions.

सद् *sad*, to sit, सादयति *sâdayati*, he sets.
पत् *pat*, to fall, पातयति *pâtayati*, he fells.

Exceptions:

I. Most verbs ending in अम् *am* do not lengthen their vowel:

गम् *gam*, to go, गमयति *gamayati*, he makes go.
क्रम् *kram*, to stride, क्रमयति *kramayati*, he causes to stride.

Verbs in अम् *am* which do lengthen the vowel are,

कम् *kam*, to desire, कामयते *kâmayate*, he desires; Caus. कामयति *kâmayati*, he makes desire.

अम् *am*, to move, अमति *amati*, he moves; Caus. आमयति *âmayati*, he makes move.

चम् *cham*, to eat, चमति *chamati*, he eats; Caus. चामयति *châmayati*, he makes eat.

शम् *śam*, if it means to see, शाम्यति *śâmyati*, he sees; Caus. शामयति *śâmayati*, he shows; but शमयति *śamayati*, he quiets.

यम् *yam*, unless it means to eat, यच्छति *yachchhati*; Caus. यामयति *yâmayati*, he extends; but यमयति *yamayati*, he feeds.

नम् *nam*, to bend, optionally lengthens its vowel if it is used without a preposition; नामयति *nâmayati* or नमयति *namayati*, he bends. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67).

वम् *vam*, to vomit, optionally lengthens its vowel if it is used without a preposition; वामयति *vâmayati* or वमयति *vamayati*, he makes vomit. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67)*

II. A class of verbs collected by native grammarians, and beginning with घट् *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs:

	Causative.	
Root.	3rd Pers. Sing. Pres. Par.	3rd Pers. Sing. Aor. Passive.
1. घट् *ghaṭ*, to strive	घटयति *ghaṭayati*	अघटि or अघाटि *aghâ̆ṭi*
2. व्यथ् *vyath*, to fear	व्यथयति *vyathayati*	अव्यथि or अव्याथि *avyâ̆thi*
3. प्रथ् *prath*, to be famous	प्रथयति *prathayati*	अप्रथि or अप्राथि *aprâ̆thi*
4. म्रद् *mrad*, to rub	म्रदयति *mradayati*	अम्रदि or अम्रादि *amrâ̆di*
5. क्रप् *krap*, to pity	क्रपयति *krapayati*	अक्रपि or अक्रापि *akrâ̆pi*
6. त्वर् *tvar*, to hurry	त्वरयति *tvarayati*	अत्वरि or अत्वारि *atvâ̆ri*
7. ज्वर् *jvar*, to burn with fever	ज्वरयति *jvarayati*	अज्वरि or अज्वारि *ajvâ̆ri*
8. नट् *naṭ*, to dance	नटयति *naṭayati*	अनटि or अनाटि *anâ̆ṭi*
9. श्रथ् *śrath*, to kill	श्रथयति *śrathayati*	अश्रथि or अश्राथि *aśrâ̆thi*
10. वन् *van*, to act †	प्रवनयति *pravanayati*	प्रावनि or प्रावानि *prâvâ̆ni*
11. ज्वल् *jval*, to shine †	प्रज्वलयति *prajvalayati*	प्राज्वलि or प्राज्वालि *prâjvâ̆li*
12. स्मृ *smṛi*, to regret	स्मरयति *smarayati*	अस्मरि or अस्मारि *asmâ̆ri*
13. दॄ *dṝi*, to respect, (not to tear)	दरयति *darayati*	अदरि or अदारि *adâ̆ri*
14. श्रा *śrâ*, to boil	श्रपयति *śrapayati*	अश्रपि or अश्रापि *aśrâ̆pi*
15. ज्ञा *jñâ*, to slay, to please, to sharpen (?), to perceive	ज्ञपयति *jñapayati*	अज्ञपि or अज्ञापि *ajñâ̆pi*
16. चल् *chal*, to tremble	चलयति *chalayati*	अचलि or अचालि *achâ̆li*
17. मद् *mad*, to rejoice, &c.	मदयति *madayati*	अमदि or अमादि *amâ̆di*
18. ध्वन् *dhvan*, to sound, to ring	ध्वनयति *dhvanayati*	अध्वनि or अध्वानि *adhvâ̆ni*
19. दल् *dal*, to cut	दलयति *dalayati* (optional)	अदलि or अदालि *adâ̆li*
20. वल् *val*, to cover	वलयति *valayati* (optional)	अवलि or अवालि *avâ̆li*
21. स्खल् *skhal*, to drop	स्खलयति *skhalayati* (optional)	अस्खलि or अस्खालि *askhâ̆li*
22. त्रप् *trap*, to be ashamed	त्रपयति *trapayati*	अत्रपि or अत्रापि *atrâ̆pi*
23. क्षै *kshai*, to wane	क्षपयति *kshapayati*	अक्षपि or अक्षापि *akshâ̆pi*

* Dhâtupâṭha 19, 67. ज्वल ह्वल ह्मल नमां अनुपसर्गाद्वा (मित्) (ज्वलह्वलेत्यनुपसृष्टस्यैव वैकल्पिकमित्त्वबोधनात् राजारामशास्त्री). It seems indeed that the verbs without prepositions only, are optionally *mit* (i.e. short-voweled), while with prepositions they are *mit*, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.

† Without a preposition, and optionally with a preposition. See note *.



6. चि *chi*, to collect, चिनोति *chinoti;* Caus. चापयति *châpayati*, or regularly चाययति *châyayati*, he causes to collect. (Pâṇ. VI. 1, 54.)
7. छो *chho*, to cut, छ्यति *chhyati;* Caus. छाययति *chhâyayati*, he causes to cut.
8. जागृ *jâgṛi*, to be awake, जागर्ति *jâgarti;* Caus. जागरयति *jâgarayati*, he rouses.
9. जि *ji*, to conquer, जयति *jayati;* Caus. जापयति *jâpayati*, he causes to conquer.
10. दरिद्रा *daridrâ*, to be poor, दरिद्राति *daridrâti;* Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीधी *dîdhî*, to shine, दीधीते *dîdhîte;* Caus. दीधयति *dîdhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुष्यति *dushyati;* Caus. दूषयति *dûshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pâṇ. VI. 4, 91.)
13. धू *dhû*, to shake, धूनोति *dhûnoti;* Caus. धूनयति *dhûnayati*, he causes to shake.
14. पा *pâ*, to drink, पिबति *pibati;* Caus. पाययति *pâyayati*, he causes to drink; also पै *pai*, पायति *pâyati*, to be dry.
15. पा *pâ*, to protect, पाति *pâti;* Caus. पालयति *pâlayati*, he protects.
16. प्री *prî*, to love, प्रीणाति *prîṇâti;* Caus. प्रीणयति *prîṇayati*, he delights.
17. भ्रज्ज् *bhrajj*, to roast, भृज्जति *bhṛijjati;* Caus. भ्रज्जयति *bhrajjayati*, he makes roast, or भर्ज्जयति *bharjjayati*, from भृज् *bhṛij*.
18. भी *bhî*, to fear, बिभेति *bibheti;* Caus. भापयते *bhâpayate* or भीषयते *bhîshayate*, he frightens; also regularly भाययति *bhâyayati*. (Pâṇ. VI. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मी *mî*, to destroy, मिनाति *minâti*, form their Caus. like मा *mâ*.
20. री *rî*, to flow, or to go, रीयते *rîyate;* Caus. रेपयति *repayati*, he makes flow.
21. रुह् *ruh*, to grow, रोहति *rohati;* Caus. रोहयति *rohayati*, रोपयति *ropayati*, he causes to grow. (Pâṇ. VII. 3, 43.)
22. ली *lî*, to adhere, लिनाति *linâti* and लीयते *lîyate;* Caus. लीनयति *lînayati*, लापयति *lâpayati*, and लाययति *lâyayati;* and, if the root takes the form ला *lâ*, also लालयति *lâlayati* (Pâṇ. VII. 3, 39). The meaning varies; see Pân. VI. 1, 48; 51.
23. वा *vâ*, to blow, वाति *vâti;* Caus. वाजयति *vâjayati*, if it means he shakes.
24. वी *vî*, to obtain, वेति *veti;* Caus. वापयति *vâpayati* or वाययति *vâyayati*, if it means to make conceive. (Pâṇ. VI. 1, 55.)
25. वे *ve*, to weave, वयति *vayati;* Caus. वाययति *vâyayati*, he causes to weave.
26. वेवी *vevî*, to conceive, वेवीते *vevîte;* Caus. वेवयति *vevayati*.
27. व्ये *vye*, to cover, व्ययति *vyayati;* Caus. व्याययति *vyâyayati*, he causes to cover.
28. व्ली *vlî*, to choose, व्लिनाति *vlinâti;* Caus. व्लेपयति *vlepayati*, he causes to choose.
29. शद् *śad*, to fall, शीयते *śîyate;* Caus. शातयति *śâtayati*, he fells; but not, if it means to move. (Pâṇ. VII. 3, 42.)
30. शो *śo*, to sharpen, श्यति *śyati;* Caus. शाययति *śâyayati*, he causes to sharpen.
31. सिध् *sidh*, to succeed, सिध्यति *sidhyati;* Caus. साधयति *sâdhayati*, he performs; but सेधयति *sedhayati*, he performs sacred acts.
32. सो *so*, to destroy, स्यति *syati;* Caus. साययति *sâyayati*, he causes to destroy.

33. स्फुर् *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फारयति *sphârayati* and स्फोरयति *sphorayati*, he makes sparkle.
34. स्फाय् *sphây*, to grow, स्फायते *sphâyate*; Caus. स्फावयति *sphâvayati*, he causes to grow.
35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smâpayate*, he astonishes; also स्माययति *smâyayati*, he causes a smile by something. (Pâṇ. vi. 1, 57.)
36. ह्री *hrî*, to be ashamed, जिह्रेति *jihreti*; Caus. ह्रेपयति *hrepayati*, he makes ashamed. (Pâṇ. vii. 3, 36.)
37. ह्वे *hve*, to call, ह्वयति *hvayati*; Caus. ह्वाययति *hvâyayati*, he causes to call.
38. हन् *han*, to kill, हंति *hanti*; Caus. घातयति *ghâtayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kṛi*, as causative, forms Pres. Par. and Âtm. कारयति, °ते, *kârayati, -te*; Impf. अकारयत्, °त, *akârayat, -ta*; Opt. कारयेत्, °त, *kârayet, -ta*; Imp. कारयतु, °तां, *kârayatu, -tâm*; Red. Perf. कारयांचकार, °चक्रे, *kârayâñchakâra, -chakre* (§ 342); Aor. अचीकरत्, °त, *achîkarat, -ta*; Fut. कारयिष्यति, °ते, *kârayishyati, -te*; Cond. अकारयिष्यत्, °त, *akârayishyat, -ta*; Per. Fut. कारयिता *kârayitâ*; Ben. कार्यात् *kâryât*; कारयिषीष्ट *kârayishîshṭa*.

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399), but the root remains the same as it would have been with अय् *ay*. Hence Pres. कार्यते *kâryate*, he is made to do; रोप्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य *ya* of the passive disappears (§ 401), the causative अय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhâvayishye* or भाविष्ये *bhâvishye*.
Cond. अभावयिष्ये *abhâvayishye* or अभाविष्ये *abhâvishye*.
Per. Fut. भावयिताहे *bhâvayitâhe* or भाविताहे *bhâvitâhe*.
Ben. भावयिषीय *bhâvayishîya* or भाविषीय *bhâvishîya*.
First Aor. I. 1. p. अभावयिषि *abhâvayishi* or अभाविषि *abhâvishi*.
2. p. अभावयिष्ठाः *abhâvayishṭhâḥ* or अभाविष्ठाः *abhâvishṭhâḥ*.
3. p. अभावि *abhâvi*.

CHAPTER XIX.

DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding स् *s* to the root. Thus from भू *bhû*, to be, बुभूष् *búbhûsh*, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like Tud roots. बुभूषामि *bubhûshâmi*, बुभूषसि *bubhûshasi*, बुभूषति *bubhûshati*, बुभूषावः *bubhûshâvaḥ*, &c.

§ 469. The roots which take the intermediate इ *i* have been given before (§ 331, 340), as well as those which take intermediate ई *î*. Thus from विद् *vid*, to know, विविदिष् *vividish*, to wish to know; from तॄ *trî*, to cross, तितरिष् *titarish* or तितरीष् *titarîsh*, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guṇa, if they take the intermediate इ *i*. Thus बुध् *budh* forms बुबोधिषति *bubodhishati*; दिव् *div*, दिदेविषति *didevishati*: also कॄ *krî*, चिकरिषति *chikarishati*; दॄ *drî*, दिदरिषति *didarishati*. But भिद् *bhid*, Des. बिभित्सति *bibhitsati* (Pâṇ. I. 2, 10); गुह् *guh*, जुघुक्षति *jughukshati* (Pâṇ. VII. 2, 12). In fact, no Guṇa without intermediate इ *i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् *rud*, रुरुदिषति *rurudishati*. Other bases may be strengthened optionally; द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*. Certain bases which do not take intermediate इ *i* are actually weakened; स्वप् *svap*, सुषुप्सति *sushupsati*.

1. Verbs which do *not* take Guṇa, though they have intermediate इ *i*.

रुद् *rud*, to cry, रुरुदिषति *rurudishati*; विद् *vid*, to know, विविदिषति *vividishati*; मुष् *mush*, to steal, मुमुषिषति *mumushishati*. (Pâṇ. I. 2, 8.)

2. Verbs which may or may not take Guṇa, though they have intermediate इ *i*.

Verbs beginning with consonants, and ending in any single consonant, except य् *y* or व् *v*, and having इ *i* or उ *u* for their vowel. (Pâṇ. I. 2, 26.)

द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*.

But दिव् *div*, दिदेविषति *didevishati* or, without इ *i*, दुद्यूषति *dudyûshati* (Pâṇ. VII. 2, 49); वृत् *vrit*, विवर्तिषते *vivartishate* or विवृत्सति *vivritsati*.

3. Verbs ending in इ *i* or उ *u*, not taking intermediate इ *i*, lengthen their vowel; final ऋ *ri* and ॠ *rî* become ईर् *îr*, and, after labials, ऊर् *ûr*. (Pâṇ. VI. 4, 16.)

जि *ji*, to conquer, जिगीषति *jigîshati*; यु *yu*, to mix, युयूषति *yuyûshati*.

कृ *kri*, to do, चिकीर्षति *chikîrshati*; तॄ *trî*, to cross, तितीर्षति *titîrshati*.

मृ *mri*, to die, मुमूर्षति *mumûrshati*; पॄ *prî*, to fill, पुपूर्षति *pupûrshati*.

If, however, they take intermediate इ *i*, they likewise take Guṇa.

स्मि *smi*, to smile, सिस्मयिषते *sismayishate*; पू *pû*, to purify, पिपविषते *pipavishate*; गॄ *grî*, to swallow, जिगरिषति *jigarishati*; दृ *dri*, to respect, दिदरिषते *didarishate*.



बध् *badh*, बीभत्सते *bîbhatsate*, he loathes. दान् *dân*, दीदांसते *dîdâṁsate*, he straightens.
शान् *śân*, शीशांसते *śîśâṁsate*, he sharpens.

Reduplication in Desideratives.

§ 473. Besides the general rules of reduplication given in § 302–319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base:

Radical अ *a* and आ *â* are represented by इ *i* in the reduplicative syllable (Pâṇ. VII. 4, 79).

पच् *pach*, पिपक्षति *pipakshati*; स्था *sthâ*, तिष्ठासति *tishṭhâsati*.

§ 474. अव् *av* and आव् *âv*, standing as Guṇa or Vṛiddhi of radical उ *u* or ऊ *û*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pâṇ. VII. 4, 80).

पू *pû*, पिपावयिषति *pipâvayishati*, (Red. Aor. अपीपवत् *apîpavat*.) See § 375.
भू *bhû*, बिभावयिषति *bibhâvayishati*, (Red. Aor. अबीभवत् *abîbhavat*.)
यु *yu*, यियविषति *yiyavishati*, and Caus. Desid. यियावयिषति *yiyâvayishati*.
जु *ju*, जिजावयिषति *jijâvayishati*, (Red. Aor. अजीजवत् *ajîjavat*.)
But नु *nu*, नुनावयिषति *nunâvayishati*, (Red. Aor. अनूनवत् *anûnavat*.) See § 375†.

§ 475. Roots स्रु *sru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, प्लु *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

स्रु *sru*, सिस्रावयिषति *sisrâvayishati* or सुस्रावयिषति *susrâvayishati*; but the simple desiderative सुस्रूषति *susrûshati* only.
स्वापय् *svâpay*, the Caus. of स्वप् *svap*, forms सुष्वापयिषति *sushvâpayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pâṇ. VI. 1, 2)

अश् *aś* forms अशिश् + इषति *aśiś + ishati*.
अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishati*.
अक्ष् *aksh* forms अचिक्ष् + इषति *achiksh + ishati*.
उच्छ् *uchchh* forms उचिच्छ् + इषति *uchichchh + ishati*.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, द् *d*, or र् *r*, then the second letter is reduplicated.

अर्च् *arch*, अर्चिचिषति *archich-ishati*. उंद् *und*, उंदिदिषति *undid-ishati*.
उब्ज् *ubj*, उब्जिजिषति *ubjij-ishati*.

In ईर्ष्य् *îrshy* the last consonant is reduplicated.

ईर्ष्य् *îrshy*, ईर्ष्यियिषति *îrshyiy-ishati* or ईर्ष्यिषिषति *îrshyish-ishati*. (Pâṇ. VI. 1, 3, vârt.)

In the verbs beginning with कंडूयति *kaṇḍûyati* (§ 498) the final य् *y* is reduplicated.

कंडूय् *kaṇḍûy*, कंडूयियिषति *kaṇḍûyiy-ishati*.

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* Exceptional reduplication occurs in चिकीषति *chikîshati*, besides चिचीषति *chichîshati*, from चि *chi* (Pâṇ. VII. 3, 58); in जिघीषति *jighîshati* from हि *hi* (Pâṇ. VII. 3, 56), &c.

CHAPTER XX.

INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् *aṭ*, to go, though beginning with a vowel, forms अटाट्यते *aṭâṭyate*, he wanders about; अश् *aś*, to eat, अशाश्यते *aśâśyate;* ऋ *ṛi*, to go, अरार्यते *arâryate* and अरर्ति *ararti* (Siddh.-Kaum. vol. II. p. 216); ऊर्णु *ûrṇu*, to cover, ऊर्णोनूयते *ûrṇonûyate* (Pâṇ. III. 1, 22).

§ 480. There are two ways of forming intensive verbs:

1. By a peculiar reduplication and adding य *yá* at the end. This *yá* has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhû*, बोभूयते *bobhûyáte.*

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhû*, बोभवीति *bóbhavîti* or बोभोति *bóbhoti.*

The Âtmanepada would be बोभूते *bobhûte.*

Roots ending in vowels retain the य *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence बोभूयिता *bobhûyitâ*, but सोसूचिता *sosûchitâ.* (Pâṇ. VI. 4, 49.)

§ 481. When य *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेचीयते *chechîyate;* श्रु *śru*, to hear, शोश्रूयते *śośrûyate.* आ *â* is changed to ई *î:* धा *dhâ*, to place, देधीयते *dedhîyate.* ॠ *ṛî* becomes ईर् *îr*, or, after labials, ऊर् *ûr:* तॄ *tṛî*, to cross, तेतीर्यते *tetîryate;* पॄ *pṛî*, to fill, पोपूर्यते *popûryate.* Final ऋ *ṛi*, however, when following a simple consonant, is changed to री *rî*, not to रि *ri:* कृ *kṛi*, to do, चेक्रीयते *chekrîyate.* When following a double consonant it is changed to अर् *ar:* स्मृ *smṛi*, to

remember, सास्मर्यते *sâsmaryate.* These intensive bases are conjugated like bases of the Div class in the Âtmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य् *y* before the intermediate इ *i*, while roots ending in consonants throw off the य *ya* of the special tenses altogether. Thus from बोभूय *bobhûya*, बोभूयिता *bobhû-y-itâ;* from बेभिद्य *bebhidya*, बेभिदिता *bebhiditâ.*

§ 482. When य *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate ऋ *ṛi* have peculiar forms of their own (§ 489, 490), and verbs in ॠ *ṛî* start from a base in अर् *ar*, and therefore have आ *â* in the reduplicative syllable. तॄ *tṛî*, तर् *tar*, तातर्मि *tâtarmi;* 3rd pers. plur. तातिरति *tâtirati.*

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोबुध् *bobudh*, बोबोध्मि *bobodhmi;* but बोबुध्मः *bobudhmaḥ.* From बोभू *bobhû*, बोभोमि *bobhomi*, बोभवानि *bobhavâni;* but बोभूमः *bobhûmaḥ.* Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई *î* may be optionally inserted:

बोबोध्मि *bobodhmi* or बोबुधीमि *bobudhîmi;* बोभोमि *bobhomi* or बोभवीमि *bobhavîmi.*

And remark further, that before this intermediate ई *î*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pâṇ. VII. 3, 87). Hence बोबुधीमि *bobudhîmi*, बोबुधानि *bobudhâni*, अबोबुधं *abobudham.* From विद् *vid*,

PRESENT.	IMPERFECT.	IMPERATIVE.
वेवेद्मि or वेविदीमि *vevedmi* or *vevidîmi*	अवेविदं *avevidam*	वेविदानि *vevidâni*
वेवेत्सि or वेविदीषि *vevetsi* or *vevidîshi*	अवेवेत् or अवेविदीः *avevet* or *avevidîḥ*	वेविद्धि *veviddhi*
वेवेत्ति or वेविदीति *vevetti* or *vevidîti*	अवेवेत् or अवेविदीत् *avevet* or *avevidît*	वेवेत्तु or वेविदीतु *vevettu* or *vevidîtu*
वेविद्वः *vevidvaḥ*, &c.	अवेविद्व *avevidva*	वेविदाव *vevidâva*

Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pâṇ. VII. 4, 82), and अ *a* to आ *â* (Pâṇ. VII. 4, 83).

चि *chi*, to gather, चीय *chîya*, चेचीयते *chechîyate;* चेचेति *checheti.*

क्रुश् *kruś*, to abuse, क्रुश्य *kruśya*, चोक्रुश्यते *chokruśyate;* चोक्रोष्टि *chokroshṭi.*

त्रौक् *trauk*, to approach, त्रौक्य *traukya*, तोत्रौक्यते *totraukyate;* तोत्रौक्ति *totraukti.*



§ 490. The same applies to roots ending in ॠ *ṛî*, if used in the Parasmaipada. (Pâṇ. VII. 4, 92.)

कॄ *kṛî;* चर्करीति *cha r karîti.* चर्कर्ति *charkarti.*
चरिकरीति *cha ri karîti.* चरिकर्ति *charikarti.*
चरीकरीति *cha rî karîti.* चरीकर्ति *charîkarti.*

§ 491. A few frequentative bases are peculiar in the formation of their base *

स्वप् *svap*, to sleep, सोषुप्यते *soshupyate;* but सास्वप्ति *sâsvapti.* (Pâṇ. VI. 1, 19.)
स्यम् *syam*, to sound, सेसिम्यते *sesimyate;* but संस्यंति *saṁsyanti.*
व्ये *vye*, to cover, वेवीयते *vevîyate;* but वाव्याति *vâvyâti;* or (§ 483) वाव्येति *vâvyeti.*
वश् *vaś*, to desire, वावश्यते *vâvaśyate;* वावष्टि *vâvashṭi.* (Pâṇ. VI. 1, 20.)
चाय् *chây*, to regard, चेकीयते *chekîyate;* चेकेति *cheketi.* (Pâṇ. VI. 1, 21.)
प्याय् *pyây*, to grow, पेपीयते *pepîyate;* पाप्याति *pâpyâti.* (Pâṇ. VI. 1, 29.)
श्वि *śvi*, to swell, शोशूयते *śośûyate* or शेश्वीयते *śeśvîyate;* शेश्वेति *śeśveti.* (Pâṇ. VI. 1, 30.)
हन् *han*, to kill, जेघ्नीयते *jeghnîyate;* जंघंति *jaṅghanti.* (Pâṇ. VII. 4, 30, vârt.)
घ्रा *ghrâ*, to smell, जेघ्रीयते *jeghrîyate;* जाघ्राति *jâghrâti.* (Pâṇ. VII. 4, 31.)
ध्मा *dhmâ*, to blow, देध्मीयते *dedhmîyate;* दाध्माति *dâdhmâti.* (Pâṇ. VII. 4, 31.)
गॄ *grî*, to swallow, जेगिल्यते *jegilyate;* जागर्ति *jâgarti.* (Pâṇ. VIII. 2, 20.)
शी *śî*, to lie down, शाशय्यते *śâśayyate;* शेशेति *śeśeti.* (Pâṇ. VII. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति *bhâvayati*, the causal of भू *bhû*, he causes to be, a new desiderative is derived, बिभावयिषति *bibhâvayishati*, he wishes to cause existence. So from the intensive बोभूयते *bobhûyate*, he exists really, is formed बोभूयिषति *bobhûyishati*, he wishes to exist really; then a new causative may be formed, बोभूयिषयति *bobhûyishayati*, he causes a wish to exist really; and again a new desiderative, बोभूयिषयिषति *bobhûyisha-yishati*, he wishes to excite the desire of real existence.

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* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarîta, have given rise to a great deal of discussion among native grammarians. According to their theory यङ् *yaṅ*, the sign of the Intensive Âtmanepada, has to be suppressed by लुक् *luk*. By this suppression the changes produced in the verbal base by यङ् *yaṅ* would cease (Pâṇ. I. 1, 63), except certain changes which are considered as Anaṅgakârya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Âtm., but also in the Intens. Par., are distinctly mentioned by Pâṇini, VII. 4, 82–92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyâ-Kaumudî forms सोषोप्ति *soshopti*, because Pâṇ. VI. 1, 19, prescribes सोषुप्यते *soshupyate;* other authorities form only सास्वप्ति *sâsvapti* or सास्वपीति *sâsvapîti.* Colebrooke allows चेकेति *cheketi* (p. 332), because Pâṇ. VI. 1, 21, prescribes चेकीयते *chekîyate*, and the commentary argues in favour of चेकेति *cheketi.* But Colebrooke (p. 321) declines to form सेसिंते *sesinte*, because it is in the Âtm. only that Pâṇ. VI. 1, 19, allows सेसिम्यते *sesimyate.* Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming बोभवांचकार *bobhavâñchakâra*, others बोभूव *bobhûva*, others बोभाव *bobhâva.*

CHAPTER XXI.

DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from श्येन *śyena*, hawk, we have श्येनायते *śyenâyáte*, he behaves like a hawk; from पुत्र *putra*, son, पुत्रीयति *putrîyáti*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from कृष्ण *kṛishṇá*, कृष्णति *kṛishṇáti*, he behaves like Kṛishṇa; from पितृ *pitṛi*, father, पितरति *pitárati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य yá, *Parasmaipada.*

§ 494. By adding य *yá* to the base of a noun, denominatives are formed expressing a wish. From गो *go*, cow, गव्यति *gavyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same य *ya*, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from पुत्र *putra*, son, पुत्रीयति शिष्यं *putrîyati śishyam*, he treats the pupil like a son. By a similar process प्रासादीयति *prâsâdîyati*, from प्रासाद *prâsâda*, palace, means to behave as if one were in a palace; प्रासादीयति कुट्यां भिक्षुः *prâsâdîyati kuṭyâm bhikshuḥ*, the beggar lives in his hut as if it were a palace.

§ 496. Before this य *ya*,

1. Final अ *a* and आ *â* are changed to ई *î*; सुता *sutá*, daughter, सुतीयति *sutîyati*, he wishes for a daughter†.
2. इ *i* and उ *u* are lengthened; पति *pati*, master, पतीयति *patîyati*, he treats like a master; कवि *kavi*, poet, कवीयति *kavîyati*, he wishes to be a poet.

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* They are called in Sanskrit ल्डिधु *lidhu*, from लिंग *liṅga*, it is said, a crude sound, and धु *dhu*, for धातु *dhâtu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between अशनीयति *aśanîyati*, he wishes to eat at the proper time, and अशनायति *aśanâyati*, he is ravenously hungry; between उदकीयति *udakîyati*, he wishes for water, and उदन्यति *udanyati*, he starves and craves for water; between धनायति *dhanâyati*, he is greedy for wealth, and धनीयति *dhanîyati*, he asks for some money. (Pâṇ. VII. 4, 34.)

3. ऋ *ṛi* becomes री *rî*, ओ *o* becomes अव् *av*, औ *au* becomes आव् *âv*: पितृ *pitṛi*, father, पित्रीयति *pitrîyati*, he treats like a father; नौ *nau*, ship, नाव्यति *nâvyati*, he wishes for a ship.
4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *râjan*, king, राजीयति *râjîyati*, he treats a man like a king; पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाच् *vâch*, speech, वाच्यति *vâchyati* (Pâṇ. I. 4, 15); नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pâṇ. III. 1, 19).

Denominatives in य yá, *Âtmanepada.*

§ 497. A second class of denominatives, formed by adding य *yá*, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Âtmanepada*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened; श्येन *śyena*, hawk, श्येनायते *śyenâyate*, he behaves like a hawk; शब्द *śabda*, sound, शब्दायते *śabdâyate*, he makes a sound, he sounds; भृश *bhṛiśa*, much, भृशायते *bhṛiśâyate*, he becomes much; कष्ट *kashṭa*, mischief, कष्टायते *kashṭâyate*, he plots; रोमंथ *romantha*, ruminating, रोमंथायते *romanthâyate*, he ruminates. The final ई *î* of feminine bases is generally dropt, and the masculine base taken instead; कुमारी *kumârî*, girl, कुमारायते *kumârâyate*, he behaves like a girl. (Pâṇ. VI. 3, 36–41.)
2 and 3. Final इ *i* and उ *u*, ऋ *ṛi*, ओ *o*, औ *au* are treated as in § 496; शुचि *śuchi*, pure, शुचीयते *śuchîyate*, he becomes pure.
4. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *râjan*, king, राजायते *râjâyate*, he behaves like a king; उष्मन् *ushman*, heat, उष्मायते *ushmâyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pâṇ. III. 1, 11) be treated like nominal bases in अ *a*. Hence from विद्वस् *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidvâyate*, he behaves like a wise man; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payâyate*, it becomes milk; from अप्सरस् *apsaras*, अप्सरायते *apsarâyate*, she behaves like an Apsaras; from बृहत् *bṛihat*, great, बृहायते *bṛihâyate*, he becomes great. (Pâṇ. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as Kaṇḍvâdi's, i. e. beginning with Kaṇḍû. They take य *ya*, both in Parasmaipada and Âtmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य *ya* (§ 501). Nouns ending in अ *a* drop it before य *ya*. Thus from अगद् *agada*, free from

* Those that may take both Parasmaipada and Âtmanepada are said to be formed by क्यष् *kyash*, the rest by क्यङ् *kyaṅ*. Thus from लोहित *lohita*, red, लोहितायति or °ते *lohitâyati* or *-te*, he becomes red. (Pâṇ. III. 1, 13.)



Some of these verbs are always Âtmanepada. Thus from पुच्छ *puchchha*, tail, उत्पुच्छयते *utpuchchhayate*, he lifts up the tail (Pâṇ. III. 1, 20).

If अय *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *vat*, मिन् *min*, विन् *vin*, these affixes must be dropt. From स्रग्विन् *sragvin*, having garlands, स्रजयति *srajayati*.

If अय *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी *śyenî* (§ 247), white, श्येतयति *śyetayati*, he makes her white (Pâṇ. VI. 3, 36).

Certain adjectives which change their base before इष्ठ *ishṭha* of the superlative, do the same before अय *aya*. मृदु *mṛidu*, soft, म्रदयति *mradayati*, he softens; दूर *dûra*, far, दवयति *davayati*, he removes.

Some nominal bases take आपय *âpaya*. Thus from सत्य *satya*, true, सत्यापयति *satyâpayati*, he speaks truly; from अर्थ *artha*, sense, अर्थापयति *arthâpayati*, he explains.

Denominatives without any Affix.

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhû class. अ *a* is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take Guṇa, where possible, as in the Bhû class.

Thus from कृष्ण *kṛishṇa*, कृष्णति *kṛishṇati*, he behaves like Kṛishṇa; from माला *mâlâ*, garland, मालाति *mâlâti*, it is like a garland, Impf. अमालात् *amâlât*, Aor. अमालासीत् *amâlâsît*; from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet; from वि *vi*, bird, वयति *vayati*, he flies like a bird; from पितृ *pitṛi*, father, पितरति *pitarati*, he is like a father; from राजन् *râjan*, king, राजानति *râjânati*, he is like a king (Pâṇ. VI. 4, 15).

CHAPTER XXII.

PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pâṇ. I. 4, 58–61; § 148).

अति *ati*, beyond. अधि *adhi*, over (sometimes धि *dhi*). अनु *anu*, after. अप *apa*, off. अपि *api*, upon (sometimes पि *pi*). अभि *abhi*, towards. अव *ava*, down (sometimes व *va*). आ *â*, near to. उद् *ud*, up. उप *upa*, next, below. दुः *duḥ*, ill. नि *ni*, into, downwards. निः *niḥ*, without. परा *parâ*, back, away. परि *pari*, around. प्र *pra*, before. प्रति *prati*, back. वि *vi*, apart. सं *sam*, together. सु *su*, well. They all have the *udâtta* on the first syllable except अभि *abhí*.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pâṇ. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhû*, to be, अस् *as*, to be, कृ *kṛi*, to do, and गम् *gam*, to go.

अच्छ *achchha;* e.g. अच्छगत्य *achchhagatya,* having approached (§ 445); अच्छोद्य *achchhodya,* having addressed. अदः *adaḥ;* e.g. अदःकृत्य *adaḥkṛitya,* having done it thus. अंतर् *antar;* e.g. अंतरित्य *antaritya,* having passed between. अलं *alam;* e.g. अलंकृत्य *alaṅkṛitya,* having ornamented. अस्तं *astam;* e.g. अस्तंगत्य *astaṅgatya,* having gone to rest, having set. आविः *âviḥ;* e.g. आविर्भूय *âvirbhûya,* having appeared. तिरः *tiraḥ;* e.g. तिरोभूय *tirobhûya,* having disappeared. पुरः *puraḥ;* e.g. पुरस्कृत्य *puraskṛitya,* having placed before (§ 89, II. 1). प्रादुः *prâduḥ;* e.g. प्रादुर्भूय *prâdurbhûya,* having become manifest. सत् *sat* and असत् *asat,* when expressing regard or contempt; e.g. असत्कृत्य *asatkṛitya,* having disregarded. साक्षात् *sâkshât;* e.g. साक्षात्कृत्य *sâkshâtkṛitya,* having made known. Words like शुक्ली *śuklî,* in शुक्लीकृत्य *śuklîkṛitya,* having made white. (Here the final अ *a* of शुक्ल *śukla* is changed to ई *î.* Sometimes, but rarely, final अ *a* or आ *â* is changed to आ *â.* Final इ *i* and उ *u* are lengthened; ऋ *ṛi* is changed to री *rî;* final अन् *an* and अस् *as* are changed to ई *î;* e.g. राजीकृत्य *râjîkṛitya,* having made king.) Words like ऊरी *ûrî,* in ऊरीकृत्य *ûrîkṛitya,* having assented. Words like खात् *khât,* imitative of sound; e.g. खात्कृत्य *khâtkṛitya,* having made *khât,* the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Karmapravachanîya,* and they frequently follow the noun which is governed by them (Pâṇ. I. 4, 83).

The accusative is governed by अति *ati,* beyond; अभि *abhi,* towards; परि *pari,* around; प्रति *prati,* against; अनु *anu,* after; उप *upa,* upon. Ex. गोविंदमति नेश्वरः *govindam ati neśvaraḥ,* Iśvara is not beyond Govinda; हरं प्रति हलाहलं *haram prati halâhalam,* venom was for Hara; विष्णुमन्वर्च्यते *vishṇumanvarchyate,* he is worshipped after Vishṇu; अनु हरिं सुराः *anu hariṁ surâḥ,* the gods are less than Hari.

The ablative is governed by प्रति *prati,* परि *pari,* अप *apa,* आ *â.* Ex. भक्तेः प्रत्यमृतं *bhakteḥ praty amṛitam,* immortality in return for faith; आ मृत्योः *â mṛityoḥ,* until death; अप त्रिगर्तेभ्यो वृष्टो देवः *apa trigartebhyo vṛishṭo devaḥ,* it has rained away from Trigarta, or परि त्रिगर्तेभ्यः *pari trigartebhyaḥ,* round Trigarta, without touching Trigarta.

The locative is governed by उप *upa* and अधि *adhi.* Ex. उप निष्के कार्षापणं *upa nishke kârshâpaṇam,* a Kârshâpaṇa is more than a Nishka; अधि पंचालेषु ब्रह्मदत्तः *adhi pañchâleshu brahmadattaḥ,* Brahmadatta governs over the Pañchâlas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandaḥ,* slow, मंदं मंदं *mandam mandam,* slowly, slowly; शीघ्रं *śîghram,* quickly; ध्रुवं *dhruvam,* truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathâśakti,* according to one's power. For these see the rules on composition.

3. Adverbs of place:

अंतर् *antar,* within, with loc. and gen.; between, with acc. अंतरा *antarâ,* between, with acc. अंतरेण *antareṇa,* between, with acc.; without, with acc. आरात् *ârât,* far off, with abl. वहिः *vahiḥ,* outside, with abl. समया *samayâ,* near, with acc. निकषा *nikashâ,* near, with acc. उपरि *upari,* above, over, with acc. and gen. उच्चैः *uchchaiḥ,* high, or loud. नीचैः *nîchaiḥ,* low. अधः *adhaḥ,* below, with gen. and abl. अवः *avaḥ,* below, with gen. तिरः *tiraḥ,* across, with acc. or loc. इह *iha,* here. पुरा *purâ,* before. समक्षं *samaksham,* साक्षात् *sâkshât,* in the presence. सकाशात् *sakâśât,* from. पुरः *puraḥ,* before, with gen. अमा *amâ,* सचा *sachâ,* साकं *sâkam,* समा *samâ,* सार्धं *sârdham,* together, with instr. अभितः *abhitaḥ,* on all sides, with acc. उभयतः *ubhayataḥ,* on both sides, with acc. समंतात् *samantât,* from all sides. दूरं *dûram,* far, with acc., abl., and gen. अंतिकं *antikam,* near, with acc., abl., and gen. ऋधक् *ṛidhak,* पृथक् *pṛithak,* apart.

4. Adverbs of time:

प्रातर् *prâtar,* early. सायं *sâyam,* at eve. दिवा *divâ,* by day. अह्नाय *ahnâya,* by day. दोषा *doshâ,* by night. नक्तं *naktam,* by night. उषा *ushâ,* early. युगपद् *yugapad,* at the same time. अद्य *adya,* to-day. ह्यः *hyaḥ,* yesterday. पूर्वेद्युः *pûrvedyuḥ,* yesterday. श्वः *śvaḥ,* to-morrow. परेद्यवि *paredyavi,* to-morrow. ज्योक् *jyok,* long. चिरं *chiram,* चिरेण *chireṇa,* चिराय *chirâya,* चिरात् *chirât,* चिरस्य *chirasya,* long. सना *sanâ,* सनात् *sanât,* सनत् *sanat,* perpetually. अरं *aram,* quickly. शनैः *śanaiḥ,* slowly. सद्यः *sadyaḥ,* at once. संप्रति *samprati,* now. पुनर् *punar,* मुहुः *muhuḥ,* भूयः *bhûyaḥ,* वारं *vâram,* again. सकृत् *sakṛit,* once. पुरा *purâ,* formerly. पूर्वं *pûrvam,* before. ऊर्ध्वं *ûrdhvam,* after. सपदि *sapadi,* immediately. पश्चात् *paśchât,* after, with abl. जातु *jâtu,* once upon a time, ever. अधुना *adhunâ,* now. इदानीं *idânîm,* now. सदा *sadâ,* संततं *santatam,* अनिशं *aniśam,* always. अलं *alam,* enough, with dat. or instr.

5. Adverbs of circumstance:

मृषा *mṛishâ,* मिथ्या *mithyâ,* falsely. मनाक् *manâk,* ईषत् *îshat,* a little. तूष्णीं *tûshṇîm,* quietly. वृथा *vṛithâ,* मुधा *mudhâ,* in vain. सामि *sâmi,* half. अकस्मात् *akasmât,* unexpectedly. उपांशु *upâṁśu,* in a whisper. मिथः *mithaḥ,* together. प्रायः *prâyaḥ,* frequently, almost. अतीव *atîva,* exceedingly. कामं *kâmam,* जोषं *josham,* gladly. अवश्यं *avaśyam,* certainly.



§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyâṇîmâtâ*, the mother of a beautiful daughter (Pâṇ. VI. 3, 34); कठीभार्यः *kaṭhîbhâryaḥ*, having a Kaṭhî for one's wife (Pâṇ. VI. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभार्यः *śobhanabhâryaḥ*, having a beautiful wife (Pâṇ. VI. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpurushaḥ*, his man, नीलोत्पलं *nîlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agni-dhûmau*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrîhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathâśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpurusha*, *Karmadhâraya*, *Dvigu*, *Dvandva*, *Bahuvrîhi*, and *Avyayîbhâva*.

I. *Tatpurusha* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-purushaḥ*, his man, or राजपुरुषः *râja-purushaḥ*, king's man.

As a general term the *Tatpurusha* compound comprehends the two subdivisions of *Karmadhâraya* (I *b*) and *Dvigu* (I *c*). The Karmadhâraya is in fact a Tatpurusha compound, in which the last word is determined by a preceding adjective, e.g. नीलोत्पलं *nîlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other Tatpurushas the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the Karmadhâraya, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

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* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक *udaka*, water, पाद *pâda*, foot, हृदय *hṛidaya*, heart, frequently substitute the bases उदन् *udan* (i.e. उद *uda*), पद् *pad*, and हृद् *hṛid*. हृद्रोगः *hṛidrogaḥ*, heart-disease, or हृदयरोगः *hṛidayarogaḥ*. (Pâṇ. VI. 3, 51–60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrâhmaṇaḥ*, a bad Brâhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुष्ट्रः *kadushṭraḥ*, a bad camel. The same takes place before रथ *ratha*, वद *vada*, and तृण *tṛiṇa*: कद्रथः *kadrathaḥ*, a bad carriage; कत्तृणं *kattṛiṇam*, a bad kind of grass. The same particle is changed to का *kâ* before पथिन् *pathin* and अक्ष *aksha*: कापथः *kâpathaḥ*, and optionally before पुरुष *purusha*. (Pâṇ. VI. 3, 101–107.)

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the Karmadhâraya (I *b*) may be distinguished as *appositional* determinatives, the Dvigu (I *c*) as *numeral* determinatives.

II. The next class, called *Dvandva*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term: अग्निधूमौ *agni-dhûmau*, fire and smoke; शशकुशपलाशाः *śaśa-kuśa-palâśâḥ*, nom. plur. masc. three kinds of plants, or शशकुशपलाशं *śaśa-kuśa-palâśam*, nom. sing. neut. They will be called *Collective Compounds*.

III. The next class, called *Bahuvrîhi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus बहुव्रीहिः *bahu-vrîhiḥ*, possessed of much rice, scil. देशः *deśaḥ*, country; रूपवद्भार्यः *rûpavad-bhâryaḥ*, possessing a handsome wife, scil. राजा *râjâ*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

IV. The last class, called *Avyayîbhâva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut.: अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri gṛihakâryâṇi*, household duties are for women. They may be called *Adverbial Compounds*.

I. *Determinative Compounds.*

§ 513. This class (Tatpurusha) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1. Compounds in which the first noun would be in the Accusative:

कृष्णश्रितः *kṛishṇa-śritaḥ*, m. f. n. gone to Kṛishṇa, dependent on Kṛishṇa, instead of कृष्णं श्रितः *kṛishṇam śritaḥ*. दुःखातीतः *duḥkha-atîtaḥ*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atîtaḥ*. वर्षभोग्यः *varsha-bhogyaḥ*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grâma-prâptaḥ*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grâmam*

prâptaḥ: it is more usual, however, to say प्राप्तग्रामः *prâptagrâmaḥ* (Pâṇ. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as अतिगिरि *atigiri*, past the hill, used as an adverb, or as an adjective, अतिगिरिः *atigiriḥ*, ultramontane; अभिमुखं *abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental:
धान्यार्थः *dhânya-arthaḥ*, m. wealth (*arthaḥ*) (acquired) by grain (*dhânyena*). शंकुलाखंडः *śaṅkulâ-khaṇḍaḥ*, m. a piece (*khaṇḍaḥ*) (cut) by nippers (*śaṅkulâbhiḥ*). दात्रच्छिन्नः *dâtra-chchhinnaḥ*, m. f. n. cut (*chhinnaḥ*) by a knife (*dâtreṇa*). हरित्रातः *hari-trâtaḥ*, m. f. n. protected (*trâtaḥ*) by Hari. देवदत्तः *deva-dattaḥ*, given (*dattaḥ*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*). पितृसमः *pitṛi-samaḥ*, m. f. n. like the father, i. e. *pitrâ samaḥ*. नखनिर्भिन्नः *nakha-nirbhinnaḥ*, m. f. n. cut asunder (*nirbhinnaḥ*) by the nails (*nakhaiḥ*). विश्वोपास्यः *viśva-upâsyaḥ*, m. f. n. to be worshipped by all. स्वयंकृतः *svayam-kṛitaḥ*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative:
यूपदारु *yûpa-dâru*, n. wood (*dâru*) for a sacrificial stake (*yûpâya*). गोहितः *go-hitaḥ*, m. f. n. good (*hitaḥ*) for cows (*gobhyaḥ*). द्विजार्थः *dvija-arthaḥ*, m. f. n. object (*artha*), i. e. intended for Brâhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. द्विजार्था यवागूः *dvijârthâ yavâgûḥ*, fem. gruel for Brâhmans.

4. Compounds in which the first noun would be in the Ablative:
चोरभयं *chora-bhayam*, n. fear (*bhayam*) arising from thieves (*chorebhyaḥ*). स्वर्गपतितः *svarga-patitaḥ*, m. f. n. fallen from heaven. अपग्रामः *apa-grâmaḥ*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive:
तत्पुरुषः *tat-purushaḥ*, m. his man, instead of *tasya*, of him, *purushaḥ*, the man*. राजपुरुषः *râja-purushaḥ*, m. the king's man, instead of *râjñaḥ*, of the king, *purushaḥ*, the man. राजसखः *râja-sakhaḥ*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhaḥ*. कुंभकारः *kumbha-kâraḥ*, a maker (*kâraḥ*) of pots (*kumbhânâm*). गोशतं *go-śatam*, a hundred of cows

6. Compounds in which the first noun would be in the Locative:
अक्षशौंडः *aksha-śauṇḍaḥ*, m. f. n. devoted to dice. उरोजः *uro-jaḥ*, m. f. n. produced on the breast.

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* Most words ending in तृ *tṛi* or क *ka* are not allowed to form compounds of this kind. Hence कटस्य कर्ता *kaṭasya kartâ*, maker of a mat, not कटकर्ता *kaṭakartâ*; पुरां भेत्ता *purâm bhettâ*, breaker of towns. There are, however, many exceptions, such as देवपूजकः *deva-pûjakaḥ*, worshipper of the gods, &c.



अह *aha;* cf. उत्तमाहः *uttamâhaḥ,* the last day. Sometimes अह्न *ahna* is substituted for अहन् *ahan;* पूर्वाह्णः *pûrvâhṇaḥ,* the fore-noon. कुपुरुषः *ku-purushaḥ,* masc. a bad man, or कापुरुषः *kâpurushaḥ.* प्राचार्यः *pra-âchâryaḥ,* masc. a hereditary teacher, i. e. one who has been a teacher (*âchârya*) before or formerly (*pra*). अब्राह्मणः *a-brâhmaṇaḥ,* masc. a non-Brâhman, i.e. not a Brâhman. अनश्वः *an-aśvaḥ,* masc. a non-horse, i.e. not a horse. घनश्यामः *ghana-śyâmaḥ,* m.f.n. cloud-black, from *ghana,* cloud, and *śyâma,* black. ईषत्पिंगलः *îshat-piṅgalaḥ,* m. f. n. a little brown, from *îshat,* a little, and *piṅgala,* brown. सामिकृतः *sâmi-kṛitaḥ,* m. f. n. half-done, from *sâmi,* half, and *kṛita,* done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragauraḥ,* a white Brâhman; राजाधमः *râjâdhamaḥ,* the lowest king; भरतश्रेष्ठः *bharata-śreshṭhaḥ,* the best Bharata; पुरुषव्याघ्रः *purusha-vyâghraḥ,* a tiger-like man, a great man; गोवृंदारकः *govṛindârakaḥ,* a prime cow.

I *c. Numeral Determinative Compounds.*

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu.* The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final अ *a* is changed to ई *î,* fem., or in some cases to अं *am,* neut. Final अन् *an* and आ *â* are changed to ई *î* or अं *am.*

पंचगवं *pañcha-gavam,* neut. an aggregate of five cows, from *pañchan,* five, and *go,* cow. गो *go* (in an aggregate compound) is changed to गव *gava* (Pâṇ. II. 1, 23), and नौ *nau* to नाव *nâva.* पंचगुः *pañcha-guḥ,* as an adjective, worth five cows (Pâṇ. V. 4, 92). द्विनौः *dvinauḥ,* bought for two ships. द्व्यंगुलं *dvy-aṅgulam,* neut. what has the measure of two fingers, from *dvi,* two, and *aṅguliḥ,* finger; final *i* being changed to *a.* द्व्यहः *dvy-ahaḥ,* masc. a space of two days; *ahan* changed to *ahaḥ* (Pâṇ. II. 1, 23). पंचकपालः *pañcha-kapâlaḥ,* m. f. n. an offering (*puroḍâśaḥ*) made in a dish with five compartments, from *pañchan,* five, and *kapâlam,* neut. (Pâṇ. II. 1, 51, 52; IV. 1, 88). त्रिलोकी *tri-lokî,* fem. the three worlds: here the Dvigu compound takes the fem. termination to express an aggregate (Pâṇ. IV. 1, 21). त्रिभुवनं *tri-bhuvanam,* neut. the three worlds: here the Dvigu compound takes the neuter termination. दशकुमारी *daśa-kumârî,* fem. an assemblage of ten youths. चतुर्युगं *chatur-yugam,* neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the

preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. ऋच् *rich*, verse, पुर् *pur*, town, अप् *ap*, water, धुर् *dhur*, charge, पथिन् *pathin*, path, add final अ *a* (Pâṇ. v. 4, 74); अर्धर्चः *ardharchaḥ*, a half-verse. This is optional with पथिन् *pathin* after the negative अ *a*; अपथं *apatham* or अपंथाः *apanthâḥ*.
2. राजन् *râjan*, king, अहन् *ahan*, day, सखि *sakhi*, friend, become राज *râja*, अह *aha*, सख *sakha*; महाराजः *mahârâjaḥ*. (Pâṇ. v. 4, 91.)
3. उरस् *uras*, if it means chief, becomes उरस *urasa*; अश्वोरसं *aśvorasam*, an excellent horse (Pâṇ. v. 4, 93). Likewise after प्रति *prati*, if the locative is expressed; प्रत्युरसं *pratyurasam*, on the chest (Pâṇ. v. 4, 82).
4. अक्षि *akshi*, eye, becomes अक्ष *aksha*, if it ceases to mean eye. गवाक्षः *gavâkshaḥ*, a window; but ब्राह्मणाक्षि *brâhmaṇâkshi*, the eye of a Brâhman. (Pâṇ. v. 4, 76.)
5. अनस् *anas*, cart, अश्मन् *aśman*, stone, अयस् *ayas*, iron, सरस् *saras*, lake, take final अ *a* if the compound expresses a kind or forms a name. कालायसं *kâlâyasam*, black-iron; but सदयः *sadayaḥ*, a piece of good iron. (Pâṇ. v. 4, 94.)
6. ब्रह्मन् *brahman* becomes ब्रह्म *brahma*, if preceded by the name of a country; सुराष्ट्रब्रह्मः *surâshṭrabrahmaḥ*, a Brâhman of Surâshṭra (Pâṇ. v. 4, 104). After कु *ku* and महा *mahâ* that substitution is optional (Pâṇ. v. 4, 105).
7. तक्षन् *takshan* takes final अ *a* after ग्राम *grâma* and कौट *kauṭa*; ग्रामतक्षः *grâmatakshaḥ*, village carpenter. (Pâṇ. v. 4, 95.)
8. श्वन् *śvan*, dog, takes final अ *a* after अति *ati*, and after certain words, not the names of animals, with which it is compared; आकर्षश्वः *âkarshaśvaḥ*, a dog of a die, a bad throw (?). (Pâṇ. v. 4, 97.)
9. अध्वन् *adhvan* becomes अध्व *adhva* after prepositions; प्राध्वः *prâdhvaḥ*. (Pâṇ. v. 4, 85.)
10. सामन् *sâman*, hymn, and लोमन् *loman*, hair, become साम *sâma* and लोम *loma* after प्रति *prati*, अनु *anu*, and अव *ava*; अनुलोमः *anulomaḥ*, regular; अनुलोमं *anulomam*, adv. with the hair or grain, i. e. regularly. (Pâṇ. v. 4, 75.)
11. तमस् *tamas* becomes तमस *tamasa* after अव *ava*, सं *sam*, and अंध *andha*; अंधतमसं *andhatamasam*, blind darkness. (Pâṇ. v. 4, 79.)
12. रहस् *rahas* becomes रहस *rahasa* after अनु *anu*, अव *ava*, and तप्त *tapta*; अनुरहसः *anurahasaḥ*, solitary. (Pâṇ. v. 4, 81.)
13. वर्चस् *varchas* becomes वर्चस *varchasa* after ब्रह्म *brahma* and हस्ति *hasti*; ब्रह्मवर्चसं *brahmavarchasam*, the power of a Brâhman. (Pâṇ. v. 4, 78.)
14. गो *go* becomes गव *gava*, except at the end of an adjectival Dvigu. पंचगवं *pañchagavam*, five cows; but पंचगुः *pañchaguḥ*, bought for five cows. (Pâṇ. v. 4, 92.)
15. नौ *nau*, ship, becomes नाव *nâva*, if it forms a numerical aggregate; पंचनावं *pañchanâvam*, five ships: not when it forms a numerical adjective; पंचनौः *pañchanauḥ*, worth five ships. (Pâṇ. v. 4, 99.)
16. नौ *nau*, ship, after अर्ध *ardha*, becomes नाव *nâva*; अर्धनावं *ardhanâvam*, half a ship. (Pâṇ. v. 4, 100.)
17. खारी *khârî*, a measure of grain, becomes खार *khâra* as an aggregate; द्विखारं *dvikhâram*: also after अर्ध *ardha*; अर्धखारं *ardhakhâram*. (Pâṇ. v. 4, 101.)
18. अंजलि *añjali*, a handful, after द्वि *dvi* or त्रि *tri*, may, as an aggregate, take final अ *a*; द्व्यंजलं *dvyañjalam* or द्व्यंजलि *dvyañjali*, two handfuls. (Pâṇ. v. 4, 102.)

19. अंगुलि *anguli*, finger, after numerals and indeclinables, becomes अंगुल *angula;* द्व्यंगुलं *dvyangulam*, a length of two fingers. (Pâṇ. v. 4, 86.)

20. सक्थि *sakthi*, thigh, becomes सक्थ *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्व *pûrva;* पूर्वसक्थं *pûrvasaktham.* (Pâṇ. v. 4, 98.)

21. रात्रि *râtri*, night, after सर्व *sarva*, after partitive words, after संख्यात *sankhyâta*, पुण्य *puṇya*, likewise after numerals and indeclinables, becomes रात्र *râtra;* सर्वरात्रः *sarva-râtraḥ*, the whole night; पूर्वरात्रः *pûrvarâtraḥ*, the fore-night; द्विरात्रं *dvirâtram*, two nights. (Pâṇ. v. 4, 87.)

22. अहन् *ahan*, day, under the same circumstances, becomes अह्न *ahna;* सर्वाह्णः *sarvâhṇaḥ*, the whole day: but not after a numeral when it expresses an aggregate; द्व्यहः *dvyahaḥ*, two days. Except also पुण्याहं *puṇyâham*, a good day, and एकाहं *ekâham*, n. and m. a single day. (Pâṇ. v. 4, 88–90.)

II. *Collective Compounds.*

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samâhâra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्त्यश्वौ *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्त्यश्वं *hastyaśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णौ *śukla-kṛishṇau*, white and black; गवाश्वं *gavâśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्त्यश्वौ *hastyaśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्त्यश्वाः *hastyaśvâḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेशवौ *śiva-keśavau*, Śiva and Keśava; not केशवशिवौ *keśavaśivau*. Words beginning with a vowel and ending in अ *a* should stand first: ईशकृष्णौ *îśa-krishṇau*, Îśa and Kṛishṇa. Words ending in इ *i* (gen. एः *eḥ*) and उ *u* (gen. ओः *oḥ*) should stand first: हरिहरौ *hari-harau*, Hari and Hara; also भोक्तृभोग्यौ *bhoktṛi-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदैत्यौ *deva-daityau*, the god and the demon; ब्राह्मणक्षत्रियौ *brâhmaṇa-kshatriyau*, a Brâhman and a Kshatriya; मातापितरौ *mâtâ-pitarau*, mother and father, but in earlier Sanskrit पितरामातरा *pitarâ-mâtarâ*, father and mother. (Pâṇ. vi. 3, 33.)

§ 523. Words ending in ऋ *ṛi*, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in ऋ *ṛi*, or by पुत्र *putra*, son, change their ऋ *ṛi* into आ *â* (Pâṇ. vi. 3, 25). मातृ *mâtṛi*+पितृ *pitṛi* form मातापितरौ *mâtâpitarau*, father and mother; पितृ *pitṛi*+पुत्र *putra* form पितापुत्रौ *pitâputrau;* होतृ *hotṛi*+पोतृ *potṛi* form होतापोतारौ *hotâpotârau*, the Hotṛi and Potṛi priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pâṇ. vi. 3, 26). Thus मित्रावरुणौ *mitrâvaruṇau*, Mitra and Varuṇa; अग्नीषोमौ *agnîshomau*, Agni and Soma. Similar irregularities appear in words like



3. मूर्धन् *múrdhan*, head, substitutes final अ *a* after द्वि *dvi* and त्रि *tri;* द्विमूर्धः *dvimúrdhaḥ*, having two heads. (Pâṇ. v. 4, 115.)

4. लोमन् *loman*, hair, substitutes final अ *a* after अंतर् *antar* and वहिः *vahiḥ;* अंतर्लोमः *antar-lomaḥ*, having the hairy part inside. (Pâṇ. v. 4, 117.)

5. नासिका *násiká*, nose, becomes नस *nasa*, if it stands at the end of a name; गोनसः *gonasaḥ*, cow-nosed, i. e. a snake; but not after स्थूल *sthúla;* स्थूलनासिकः *sthúla-násikaḥ*, large-nosed, i. e. a hog. The same change takes place after prepositions; उन्नसः *unnasaḥ*, with a prominent nose. (Pâṇ. v. 4, 118, 119.)

6. After अ *a*, दुः *duḥ*, or सु *su*, हलि *hali*, furrow, and सक्थि *sakthi*, thigh, may substitute final अ *a;* अहलः *ahalaḥ* or अहलिः *ahaliḥ*. (Pâṇ. v. 4, 121.)

7. After the same particles, प्रजा *prajá*, progeny, and मेधा *medhá*, mind, are treated like nouns ending in अस् *as;* दुर्मेधाः *durmedháḥ*. (Pâṇ. v. 4, 122.)

8. धर्म *dharma*, law, preceded by one word, is treated like a noun ending in अन् *an;* कल्याणधर्मा *kalyáṇadharmá*. (Pâṇ. v. 4, 124.)

9. जंभा *jambhá*, jaw, after certain words, becomes जंभन् *jambhan;* सुजंभा *sujambhá*.

10. जानु *jánu*, knee, after प्र *pra* and सं *sam*, becomes ज्ञु *jñu;* प्रज्ञुः *prajñuḥ* (Pâṇ. v. 4, 129). This is optional after ऊर्ध्व *úrdhva* (Pâṇ. v. 4, 130).

11. ऊधस् *údhas*, udder, becomes ऊधन् *údhan;* कुंडोध्नी *kuṇḍodhní*. (Pâṇ. v. 4, 131.)

12. धनुस् *dhanus*, bow, becomes धन्वन् *dhanvan;* पुष्पधन्वा *pushpadhanvá*, having a bow of flowers (Pâṇ. v. 4, 132). In names this is optional.

13. जाया *jáyá*, wife, becomes जानि *jáni;* शुभजानिः *śubhajániḥ*. (Pâṇ. v. 4, 134.)

14. गंध *gandha*, smell, substitutes गंधि *gandhi* after certain words; सुगंधिः *sugandhiḥ*. (Pâṇ. v. 4, 135–137.)

15. पाद *páda*, foot, becomes पाद् *pád* after certain words; व्याघ्रपाद् *vyághrapád*. (Pâṇ. v. 4, 138–140.)

16. दंत *danta*, tooth, becomes दत् *dat* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदती *dvidatí*. (Pâṇ. v. 4, 141–145.)

17. ककुद *kakuda*, hump, becomes ककुद् *kakud* after certain words and in certain senses; अजातककुद् *ajátakakud*, a young bull before his humps have grown. (Pâṇ. v. 4, 146–148.)

18. उरस् *uras* and other words belonging to the same class add final क *ka;* व्यूढोरस्कः *vyúḍhoraskaḥ*, broad-chested. (Pâṇ. v. 4, 151.)

19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिका *bahusvámiká*, having many masters, from स्वामिन् *svámin*, master. (Pâṇ. v. 4, 152.)

20. Feminine words in ई *í*, like नदी *nadí*, and words in ऋ *ṛi*, add final क *ka;* बहुकुमारीकः *bahukumáríkaḥ*, having many maidens; बहुभर्तृकः *bahubhartṛikaḥ*, having many husbands. (Pâṇ. v. 4, 153.)

21. Most other words may or may not add final क *ka;* बहुमालकः *bahumálakaḥ* or बहुमालाकः *bahumálákaḥ* or बहुमालः *bahumálah*. (Pâṇ. v. 4, 154.)

IV. *Adverbial Compounds.*

§ 529. Adverbial or indeclinable compounds (Avyayîbhâva) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples: अधिहरि *adhi-hari*, upon Hari, instead of अधि हरौ *adhi harau*, loc. sing. अनुविष्णु *anu-vishṇu*, after Vishnu, instead of अनु विष्णुं *anu vishṇum*, acc. sing. उपकृष्णं *upa-krishṇam*, near to Krishṇa. निर्मक्षिकं *nir-makshikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakshinam*, to the right. अनुरूपं *anu-rûpam*, after the form, i.e. accordingly, instead of अनु रूपं *anu rûpam*, acc. sing. यथाशक्ति *yathâ-śakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathâ*. सतृणं *sa-triṇam* with the grass; सतृणमत्ति *satriṇam atti*, he eats (everything) even the grass, instead of तृणेन सह *triṇena saha*, with the grass. यावच्छ्लोकं *yâvach-chhlokam*, at every verse. आमुक्ति *âmukti*, until final delivery. अनुगंगं *anu-gaṅgam*, near the Gaṅgâ. उपशरदं *upa-śaradam*, near the autumn; from शरद् *śarad*, autumn (Pâṇ. v. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age; from जरस् *jaras*, old age (§ 167). उपसमित् *upa-samit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध् *samidh*, fire-wood. उपराजं *upa-râjam*, near the king; from राजन् *râjan*, king.

§ 530. There are some Avyayîbhâvas the first element of which is not an indeclinable particle. Ex. तिष्ठद्गु *tishṭhad-gu*, at the time when the cows stand to be milked; पंचगंगं *pañcha-gaṅgam*, at the place where the five Gaṅgâs meet, (near the Mâdhav-râo ghâṭ at Benares); प्रत्यग्ग्रामं *pratyag-grâmam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds:

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, ṭ, ṭh, ḍ, ḍh, t, th, d, dh, p, ph, b, bh*) may or may not take final अ *a*; उपसमिधं *upasamidham* or उपसमित् *upasamit*, near the fire-wood. (Pâṇ. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyâtmam*, with regard to one-self. (Pâṇ. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्मं *upacharmam* or उपचर्म *upacharma*, near the skin. (Pâṇ. v. 4, 109.)
4. नदी *nadî*, पौर्णमासी *paurṇamâsî*, आग्रहायणी *âgrahâyaṇî*, and गिरि *giri* may or may not take final अ *a*; उपनदि *upanadi* or उपनदं *upanadam*, near the river. (Pâṇ. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशरदं *upaśaradam*, about autumn. (Pâṇ. v. 4, 107.)

APPENDIX I.

DHÂTUPÂTHA OR LIST OF VERBS.

Explanation of some of the Verbal Anubandhas or Indicatory Letters.

अ *a* is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.

The roots themselves are divided into *udâtta*, acutely accented, and *anudâtta*, gravely accented, the former admitting, the latter rejecting the intermediate इ् *i*.

आ *â* prohibits the use of the intermediate इ् *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pâṇ. VII. 2, 16. Ex. फुल्लः *phullaḥ* from ञिफला *ñiphalâ*.

इ् *i* requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345,[10]), Pâṇ. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंद्यते *nandyate;* but from मंथ् or मन्थ् *manth*, Pres. मंथति *manthati*, Pass. मथ्यते *mathyate*.

इर् *ir* shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pâṇ. III. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyotît* from च्युतिर् *chyutir*.

ई् *î* prohibits the use of the intermediate इ् *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pâṇ. VII. 2, 14. Ex. उन्नः *unnaḥ* from उंदी *undî*.

उ *u* renders the admission of the intermediate इ् *i* optional before the gerundial त्वा *tvâ* (§ 337, II. 5), Pâṇ. VII. 2, 56; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. शमित्वा *śamitvâ* or शांत्वा *śântvâ* from शमु *śamu;* but शांतः *śântaḥ*.

ऊ *û* renders the admission of the intermediate इ् *i* optional in the general tenses before all consonants but य् *y* (§ 337, I. 2), Pâṇ. VII. 2, 44; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. सेद्धा *seddhâ* or सेधिता *sedhitâ* from सिधू *sidhû;* but सिद्धः *siddhaḥ*.

ऋ *ṛi* prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pâṇ. VII. 4, 2. Ex. अलुलोकत् *alulokat* from लोकृ *lokṛi*.



P. F. 1. भवितास्मि *bhavitásmi*, 2. भवितासि *bhavitási*, 3. भविता *bhavitá*, 4. भवितास्वः *bhavitásvah*, 5. भवितास्थः *bhavitásthah*, 6. भवितारौ *bhavitárau*, 7. भवितास्मः *bhavitásmah*, 8. भवितास्थ *bhavitástha*, 9. भवितारः *bhavitárah*, B. 1. भूयासं *bhûyásam*, 2. भूयाः *bhûyáh*, 3. भूयात् *bhûyát*, 4. भूयास्व *bhûyásva*, 5. भूयास्तं *bhûyástam*, 6. भूयास्तां *bhûyástâm*, 7. भूयास्म *bhûyásma*, 8. भूयास्त *bhûyásta*, 9. भूयासुः *bhûyásuh* ॥ Part. Pres. भवन् *bhávan*, Perf. बभूवान् *babhûván*, Fut. भविष्यन् *bhavishyán*, Ger. भूत्वा *bhûtvá* or °भूय *-bhúya*, Adj. भवितव्यः *bhavitávyah*, भवनीयः *bhavaníyah*, भव्यः *bhávyah* (§ 456).

Âtmanepada*: P. 1. भवे *bháve*, 2. भवसे *bhávase*, 3. भवते *bhávate*, 4. भवावहे *bhávâvahe*, 5. भवेथे *bhávethe*, 6. भवेते *bhávete*, 7. भवामहे *bhávâmahe*, 8. भवध्वे *bhávadhve*, 9. भवंते *bhávante*, I. 1. अभवे *ábhave*, 2. अभवथाः *ábhavathâh*, 3. अभवत *ábhavata*, 4. अभवावहि *ábhavâvahi*, 5. अभवेथां *ábhavethâm*, 6. अभवेतां *ábhavetâm*, 7. अभवामहि *ábhavâmahi*, 8. अभवध्वं *ábhavadhvam*, 9. अभवंत *ábhavanta*, O. 1. भवेय *bháveya*, 2. भवेथाः *bhávethâh*, 3. भवेत *bháveta*, 4. भवेवहि *bhávevahi*, 5. भवेयाथां *bháveyâthâm*, 6. भवेयातां *bháveyâtâm*, 7. भवेमहि *bhávemahi*, 8. भवेध्वं *bhávedhvam*, 9. भवेरन् *bháveran*, I. 1. भवै *bhávai*, 2. भवस्व *bhávasva*, 3. भवतां *bhávatâm*, 4. भवावहै *bhávâvahai*, 5. भवेथां *bhávethâm*, 6. भवेतां *bhávetâm*, 7. भवामहै *bhávâmahai*, 8. भवध्वं *bhávadhvam*, 9. भवंतां *bhávantâm* ॥ Pf. 1. बभूवे *babhûvé* (see note †, page 245), 2. बभूविषे *babhûvishé*, 3. बभूवे *babhûvé*, 4. बभूविवहे *babhûviváhe*, 5. बभूवाथे *babhûváthe*, 6. बभूवाते *babhûváte*, 7. बभूविमहे *babhûvimáhe*, 8. बभूविध्वे or °ढ्वे *babhûvidhvé* or *-dhvé* (see § 105), 9. बभूविरे *babhûviré*, I A. 1. अभविषि *ábhavishi*, 2. अभविष्ठाः *ábhavishthâh*, 3. अभविष्ट *ábhavishta*, 4. अभविष्वहि *ábhavishvahi*, 5. अभविषाथां *ábhavishâthâm*, 6. अभविषातां *ábhavishâtâm*, 7. अभविष्महि *ábhavishmahi*, 8. अभविध्वं or °ढ्वं *ábhavidhvam* or *-dhvam*, 9. अभविषत *ábhavishata*, F. भविष्ये *bhavishyé* &c., C. अभविष्ये *ábhavishye* &c., P. F. 1. भविताहे *bhavitáhe*, 2. भवितासे *bhavitáse*, 3. भविता *bhavitá*, 4. भवितास्वहे *bhavitásvahe*, 5. भवितासाथे *bhavitásâthe*, 6. भवितारौ *bhavitárau*, 7. भवितास्महे *bhavitásmahe*, 8. भविताध्वे *bhavitádhve*, 9. भवितारः *bhavitárah*, B. 1. भविषीय *bhavishîyá*, 2. भविषीष्ठाः *bhavishîshthâh*, 3. भविषीष्ट *bhavishîshtá*, 4. भविषीवहि *bhavishîváhi*, 5. भविषीयास्थां *bhavishîyásthâm*, 6. भविषीयास्तां *bhavishîyástâm*, 7. भविषीमहि *bhavishîmáhi*, 8. भविषीध्वं or °ढ्वं *bhavishîdhvám* or *-dhvám*, 9. भविषीरन् *bhavishîrán* ॥ Part. Pres. भवमानः *bhávamânah*, Perf. बभूवानः *babhûvânáh*, Fut. भविष्यमाणः *bhavishyámânah*.

Passive: P. 1. भूये *bhûyé*‡, 2. भूयसे *bhûyáse*, 3. भूयते *bhûyáte*, 4. भूयावहे *bhûyávahe*, 5. भूयेथे *bhûyéthe*, 6. भूयेते *bhûyéte*, 7. भूयामहे *bhûyámahe*, 8. भूयध्वे *bhûyádhve*, 9. भूयंते *bhûyánte*, I. अभूये *ábhûye* &c., O. भूयेय *bhûyéya* &c., I. भूयै *bhûyaí* &c. ॥

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* भू *bhû* may be used in the Âtmanepada after certain prepositions. Even by itself it is used in the sense of obtaining: स श्रियं भवते *sa śriyam bhavate*, he obtains happiness. (Sâr. p. 4, l. 3.)

‡ भू *bhû* with अनु *anu* means to perceive, and may yield a passive.

Pf. बभूवे *babhûvé* &c., like Âtmanepada, I A. 1. अभविषि or अभाविषि *ábhâvishi*, 2. अभविष्ठाः or अभाविष्ठाः *ábhâvishṭhâḥ*, 3. अभावि *ábhâvi*, 4. अभविष्वहि *ábhâvishvahi* &c., like Âtmanepada, F. भविष्ये or भाविष्ये *bhâvishyé* &c., C. अभविष्ये or अभाविष्ये *ábhâvishye* &c., P. F. भविताहे or भाविताहे *bhâvitâhe* &c., B. भविषीय or भाविषीय *bhâvishîyá* &c. ॥ Part. Pres. भूयमानः *bhûyámânaḥ*, Fut. भविष्यमाणः *bhâvishyámâṇaḥ*, Past भूतः *bhûtáḥ*.

Causative, Parasmaipada: P. भावयामि *bhâváyâmi*, I. अभावयं *ábhâvayam*, O. भावयेयं *bhâváyeyam*, I. भावयानि *bhâváyâni* ॥ Pf. भावयांचकार *bhâvayâñchakâra*, II A. अबीभवं *ábîbhavam*, F. भावयिष्यामि *bhâvayishyâmi*, C. अभावयिष्यं *ábhâvayishyam*, P. F. भावयितास्मि *bhâvayitâsmi*, B. भाव्यासं *bhâvyâsam*.

Causative, Âtmanepada: P. भावये *bhâváye*, I. अभावये *ábhâvaye*, O. भावयेय *bhâváyeya*, I. भावयै *bhâváyai* ॥ Pf. भावयांचक्रे *bhâvayâñchakre*, II A. अबीभवे *ábîbhave*, F. भावयिष्ये *bhâvayishyé*, C. अभावयिष्ये *ábhâvayishye*, P. F. भावयिताहे *bhâvayitâhe*, B. भावयिषीय *bhâvayishîyá*.

Causative, Passive: P. भाव्ये *bhâvyé*, I. अभाव्ये *ábhâvye*, O. भाव्येय *bhâvyéya*, I. भाव्यै *bhâvyaí* ॥ Pf. भावयांचक्रे, °बभूवे, °आसे, *bhâvayâñchakre*, *-babhûve*, *-âse*, I A. अभावयिषि *ábhâvayishi* or अभाविषि *ábhâvishi*, F. भावयिष्ये *bhâvayishyé* or भाविष्ये *bhâvishyé*, C. अभावयिष्ये *ábhâvayishye* or अभाविष्ये *ábhâvishye*, P. F. भावयिताहे *bhâvayitâhe* or भाविताहे *bhâvitâhe*, B. भावयिषीय *bhâvayishîyá* or भाविषीय *bhâvishîyá*.

Desiderative, Parasmaipada: P. बुभूषामि *búbhûshâmi*, I. अबुभूषं *ábubhûsham*, O. बुभूषेयं *búbhûsheyam*, I. बुभूषाणि *búbhûshâṇi* ॥ Pf. बुभूषांचकार *bubhûshâñchakâra*, I A. अबुभूषिषं *ábubhûshisham*, F. बुभूषिष्यामि *bubhûshishyâmi*, C. अबुभूषिष्यं *ábubhûshishyam*, P. F. बुभूषितास्मि *bubhûshitâsmi*, B. बुभूष्यासं *bubhûshyâsam*.

Desiderative, Âtmanepada: P. बुभूषे *búbhûshe*, I. अबुभूषे *ábubhûshe*, O. बुभूषेय *búbhûsheya*, I. बुभूषै *búbhûshai* ॥ Pf. बुभूषांचक्रे *bubhûshâñchakre*, I A. 1. अबुभूषिषि *ábubhûshishi*, 2. अबुभूषिष्ठाः *ábubhûshishṭhâḥ*, 3. अबुभूषिष्ट *ábubhûshishṭa*, F. बुभूषिष्ये *bubhûshishyé*, C. अबुभूषिष्ये *ábubhûshishye*, P. F. बुभूषिताहे *bubhûshitâhe*, B. बुभूषिषीय *bubhûshishîyá*.

Desiderative, Passive: P. बुभूष्ये *bubhûshyé*, I. अबुभूष्ये *ábubhûshye*, O. बुभूष्येय *bubhûshyéya*, I. बुभूष्यै *bubhûshyaí* ॥ Pf. बुभूषांचक्रे *bubhûshâñchakre*, I A. 1. अबुभूषिषि *ábubhûshishi*, 2. अबुभूषिष्ठाः *ábubhûshishṭhâḥ*, 3. अबुभूषि *ábubhûshi* (see § 406), F. बुभूषिष्ये *bubhûshishyé*, C. अबुभूषिष्ये *ábubhûshishye*, P. F. बुभूषिताहे *bubhûshitâhe*, B. बुभूषिषीय *bubhûshishîyá*.

Intensive, Âtmanepada: P. 1. बोभूये *bobhûyé*, 2. बोभूयसे *bobhûyáse*, 3. बोभूयते *bobhûyáte*, 4. बोभूयावहे *bobhûyâvahe*, 5. बोभूयेथे *bobhûyéthe*, 6. बोभूयेते *bobhûyéte*, 7. बोभूयामहे *bobhûyâmahe*, 8. बोभूयध्वे *bobhûyádhve*, 9. बोभूयंते *bobhûyánte*, I. 1. अबोभूये *ábobhûye*, 2. अबोभूयथाः *ábobhûyathâḥ*, 3. अबोभूयत *ábobhûyata*, 4. अबोभूयावहि *ábobhûyâvahi*, 5. अबोभूयेथां *ábobhûyethâm*, 6. अबोभूयेतां *ábobhûyetâm*, 7. अबोभूयामहि *ábobhûyâmahi*, 8. अबोभूयध्वं *ábobhûyadhvam*, 9. अबोभूयंत *ábobhûyanta*, O. बोभूयेय

bobhûyéya &c., I. 1. बोभूयै *bobhûyaí*, 2. बोभूयस्व *bobhûyásva*, 3. बोभूयतां *bobhûyátâm*, 4. बोभूयावहै *bobhûyávahai*, 5. बोभूयेथां *bobhûyéthâm*, 6. बोभूयेतां *bobhûyétâm*, 7. बोभूयामहै *bóbhûyámahai*, 8. बोभूयध्वं *bobhûyádhvam*, 9. बोभूयंतां *bobhûyántâm* ॥ Pf. बोभूयांचक्रे *bobhûyámchakre*, I A. 1. अबोभूयिषि *ábobhûyishi*, 2. अबोभूयिष्ठाः *ábobhû-yishṭháḥ*, 3. अबोभूयिष्ट *ábobhûyishṭa*, 4. अबोभूयिष्वहि *ábobhûyishvahi*, 5. अबोभूयिषाथां *ábobhûyisháthâm*, 6. अबोभूयिषातां *ábobhûyishâtâm*, 7. अबोभूयिष्महि *ábobhûyishmahi*, 8. अबोभूयिध्वं or °ढ्वं *ábobhûyidhvam* or *-ḍhvam*, 9. अबोभूयिषत *ábobhûyishata*, F. बोभूयिष्ये *bobhûyishyé*, C. अबोभूयिष्ये *ábobhûyishye*, P. F. बोभूयिताहे *bobhûyitáhe*, B. बोभूयिषीय *bobhûyishîyá*.

Intensive, Parasmaipada: P. 1. बोभोमि *bóbhomi* or बोभवीमि *bóbhavîmi*, 2. बोभोषि *bóbhoshi* or बोभवीषि *bóbhavîshi*, 3. बोभोति *bóbhoti* or बोभवीति *bóbhavîti*, 4. बोभूवः *bobhûváḥ*, 5. बोभूथः *bobhûtháḥ*, 6. बोभूतः *bobhûtáḥ*, 7. बोभूमः *bobhûmáḥ*, 8. बोभूथ *bobhûthá*, 9. बोभुवति *bóbhuvati*, I. 1. अबोभवं *ábobhavam*, 2. अबोभोः *ábobhoḥ* or अबोभवीः *ábobhavîḥ*, 3. अबोभोत् *ábobhot* or अबोभवीत् *ábobhavît*, 4. अबोभूव *ábo-bhûva*, 5. अबोभूतं *ábobhûtam*, 6. अबोभूतां *ábobhûtâm*, 7. अबोभूम *ábobhûma*, 8. अबोभूत *ábobhûta*, 9. अबोभवुः *ábobhavuḥ*, O. बोभूयां *bobhûyám*, I. 1. बोभवानि *bóbhavâni*, 2. बोभूहि *bobhûhí*, 3. बोभोतु *bóbhotu* or बोभवीतु *bóbhavîtu*, 4. बोभवाव *bóbhavâva*, 5. बोभूतं *bobhûtám*, 6. बोभूतां *bobhûtâm*, 7. बोभवाम *bóbhavâma*, 8. बोभूत *bobhûtá*, 9. बोभुवतु *bóbhuvatu* ॥ Pf. 1. बोभवांचकार *bobhavámchakâra*, 4. बोभवांचकृव *bobha-vámchakṛiva*, 7. बोभवांचकृम *bobhavámchakṛima*; also 1. बोभाव *bobháva* or बोभूव *bobhúva*, 2. बोभूविथ *bobhûvitha*, 3. बोभाव *bobháva* or बोभूव *bobhúva*, 4. बोभूविव *bobhûvivá**, 5. बोभूवथुः *bobhûváthuḥ*, 6. बोभूवतुः *bobhûvátuḥ*, 7. बोभूविम *bobhûvimá*, 8. बोभूव *bobhûvá*, 9. बोभूवुः *bobhûvúḥ*, II A. 1. अबोभूवं *ábobhûvam*, 2. अबोभूः *ábobhûḥ* or अबोभूवीः *ábobhûvîḥ*, 3. अबोभूत् *ábobhût* or अबोभूवीत् *ábobhûvît*, 4. अबोभूव *ábo-bhûva*, 5. अबोभूतं *ábobhûtam*, 6. अबोभूतां *ábobhûtâm*, 7. अबोभूम *ábobhûma*, 8. अबोभूत *ábobhûta*, 9. अबोभूवुः *ábobhûvuḥ* (not अबोभूवन् *ábobhûvan*), I A. 1.† अबोभाविषं *ábobhávisham*, 4. अबोभाविष्व *ábobhávishva*, 7. अबोभाविष्म *ábobhávishma*, F. बोभविष्यामि *bobhavishyámi*, C. अबोभविष्यं *ábobhavishyam*, P. F. बोभवितास्मि *bobha-vitásmi*, B. बोभूयासं *bobhûyásam*.

Note—Grammarians who allow the intensive without य *ya* to form an Âtmanepada, give the following forms: Pres. बोभूते *bobhûté*, Impf. अबोभूत *ábobhûta*, Opt. बोभुवीत *bóbhuvîta*, Imp. बोभूतां *bobhûtâm*, Per. Perf. बोभवांचक्रे *bobhavámchakre*, Aor. अबोभविष्ट *ábobhavishṭa*, Fut. बोभविष्यते *bobhavishyáte*, Cond. अबोभविष्यत *ábobhavishyata*, Per. Fut. बोभविता *bobha-vitá*, Ben. बोभविषीष्ट *bobhavishîshṭá*. (See Colebrooke, p. 194.)

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* The form बोभुविव *bobhuviva* is not sanctioned by any rule of Pâṇini.

† The first aorist is the usual form for intensives, but in भू *bhû* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for भू *bhû* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.



अकुंथीत्, 9. अकुंथिषुः, F. कुंथिष्यति, P. F. कुंथिता, B. कुंथ्यात्, (प्रनिकुंथ्यात्, § 99, not with lingual ण्, as Carey gives it) ॥ Pt. कुंथितः, चुकुंथ्वान्, Ger. कुंथित्वा, °कुंथ्य, Adj. कुंथितव्यः ॥ Pass. कुंथ्यते, Caus. कुंथयति, Des. चुकुंथिषति, Int. चोकुंथ्यते, चोकुंन्ति.

7. सिध् *sidh*, to go (षिध्), and सिध् *sidh*, to command (षिधू).

P. सेधति (निसेधति*), I. असेधत् ॥ Pf. 1. सिषेध, 2. सिषेधिथ, 9. सिषिधुः, I A. असेधीत्, F. सेधिष्यति, P. F. सेधिता, B. सिध्यात्.

In the sense of commanding or ordaining, this root is marked by technical ऊ (षिधू), and hence the intermediate इ may be omitted. Thus Pf. 2. सिषेधिथ or सिषेद्ध, 4. सिषिधिव or सिषिध्व &c., F. सेधिष्यति or सेत्स्यति, P. F. सेधिता or सेद्धा, I A. असेधीत् (as before), or 1. असैत्सं, 2. असैत्सीः, 3. असैत्सीत्, 4. असैत्स्व, 5. असैद्धं, 6. असैद्धां, 7. असैत्स्म, 8. असैद्ध, 9. असैत्सुः ॥ Pt. सिद्धः, Ger. सेधित्वा or सिद्ध्वा, °सिध्य, Adj. सेधितव्यः or सेद्धव्यः ॥ Pass. सिध्यते, Caus. सेधयति, Des. सिसेधिषति or सिषित्सति (§ 103), Int. सेषिध्यते, सेषेद्धि.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति ॥ Pf. 1. चखाद (*ă*), 2. चखदिथ, 3. चखाद, 4. चखदिव, 5. चखदथुः, 6. चखदतुः, 7. चखदिम, 8. चखद, 9. चखदुः, I A. अखादीत् or अखदीत् (*ă*), (Pâṇ. VII. 2, 7; § 348), F. खदिष्यति, P. F. खदिता, B. खद्यात् ॥ Pt. खदितः, चखद्वान्, Ger. खदित्वा, °खद्य, Adj. खदितव्यः ॥ Pass. खद्यते, Caus. खादयति, Des. चिखदिषति, Int. चाखद्यते, चाखत्ति.

9. गद् *gad*, to speak.

P. गदति (प्रणिगदति), I. अगदत् (प्रण्यगदत्), O. गदेत्, I. गदतु ॥ Pf. 1. जगाद (*ă*), जगदिथ, 9. जगदुः, I A. अगादीत् or अगदीत् (*ă*), (Pâṇ. VII. 2, 7; § 348), F. गदिष्यति, C. अगदिष्यत्, P. F. गदिता, B. गद्यात् ॥ Caus. गादयति, Des. जिगदिषति, Int. जागद्यते, जागत्ति.

10. रद् *rad*, to trace, to scratch.

P. रदति ॥ Pf. 1. रराद (*ă*), 2. रेदिथ, 9. रेदुः, I A. अरादीत् or अरदीत् (*ă*), (§ 348.)

11. नद् *nad*, to hum, (णद्.)

P. नदति (प्रणदति, प्रणिनदति) ॥ Pf. 1. ननाद (*ă*), 2. नेदिथ, 9. नेदुः, I A. अनादीत् o अनदीत् (*ă*).

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्दति, I. आर्दत् ॥ Pf. 1. आनर्द, 2. आनर्दिथ, 9. आनर्दुः, I A. आर्दीत्, F. अर्दिष्यति Pt. अर्दितः, not आर्तः, see also p. 166 ॥ Caus. अर्दयति, आर्दिदत्, Des. अर्दिदिषति.

13. इंद् *ind*, to govern, (इदि.)

P. इंदति, I. ऐंदत्, O. इंदेत्, I. इंदतु ॥ Pf. इंदांचकार (§ 325) or इंदामास or इंदांबभूव,

* The change of स् into ष् is forbidden by Pâṇini VIII. 3, 113, when सिध् means to go. It is admitted by the Sâr. The Anubandha उ is sometimes added to सिध् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate इ is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate इ belong properly only to सिध् to command. This verb *must* change its initial स् after prepositions; निषेधति.

IA. 1. ऐंदिषं, 2. ऐंदीः, F. इंदिष्यति, C. ऐंदिष्यत्, P. F. इंदिता, B. इंद्यात् ॥ Pt. इंदितः, Perf. इंदांचकृवान् or बभूवान् or आसिवान्, Perf. Pass. इंदांचक्राणः or बभूवानः or आसानः.

14. निंद् *nind*, to blame, (णिदि.)

P. निंदति (प्रनिंदनं or प्रणिंदनं, § 98, 8, 2) ॥ Pf. निनिंद, I A. अनिंदीत्, F. निंदिष्यति, P. F. निंदिता, B. निंद्यात्.

15. निक्ष् *niksh*, to kiss, (णिक्ष.)

P. निक्षति (प्रणिक्षति, not प्रनिक्षति, § 98, 8, 2) ॥ Pf. निनिक्ष, I A. अनिक्षीत्, F. निक्षिष्यति, P. F. निक्षिता, B. निक्ष्यात्.

16. उख् *ukh*, to go.

P. ओखति (प्रोखति, § 43), I. औखत् ॥ Pf. 1. उवोख (§ 314), 2. उवोखिथ, 3. उवोख, 7. ऊखिम, I A. औखीत्, F. ओखिष्यति, C. औखिष्यत्, P. F. ओखिता, B. उख्यात् ॥ Pass. उख्यते, Caus. ओखयति, Des. ओचिखिषति.

17. अंच् *añch*, to go, to worship, (अंचु and अचि.)

The Anubandha उ *u* of अंचु *añchu* allows the option of intermediate इ *i* in the gerund, अंचित्वा *añchitvâ* or अक्त्वा *aktvâ*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इ *i* of अचि *achi* requires the nasal throughout (Dhâtupâṭha 7, 6).

P. अंचति ॥ Pf. 1. आनंच (§ 313), 9. आनंचुः (but see No. 5, note), I A. आंचीत्, F. अंचिष्यति, C. आंचिष्यत्, P. F. अंचिता, B. अंच्यात् (may he worship), अच्यात् (may he go), § 345, [10].

Pass. अच्यते and अंच्यते, Caus. अंचयति, Des. अंचिचिषति.

Distinguish between अंचितः worshipped, Ger. अंचित्वा having worshipped, and अक्तः moved (Pâṇ. VII. 2, 53; VI. 4, 30); अंच् never seems to lose its nasal when it means to honour: Pass. अंच्यते he is honoured, अच्यते he is moved. The two roots, however, are not always kept distinct.

18. आंछ् *âñchh*, to stretch, (आछि.)

P. आंछति ॥ Pf. आनांछ or आंछ (§ 313), I A. आंछीत्, F. आंछिष्यति ॥ Caus. आंछयति, Des. आंचिच्छिषति.

19. म्रुच् *mruch*, to go, (म्रुचु.)

म्रोचति ॥ This and other verbs enumerated § 367 take optionally the first or second aorist; अम्रोचीत् or अम्रुचत् ॥ Pt. म्रुक्तः, Perf. मुम्रुच्वान्, Ger. म्रुचित्वा, म्रोचित्वा (Pâṇ. I. 2, 26), or म्रुक्त्वा.

20. हुर्छ् *hurchh*, to be crooked, (हुर्छा.)

P. हूर्छति (§ 143) ॥ Pf. जुहूर्छ, I A. अहूर्छीत् ॥ Pt. हूर्छितः or हूर्णः (§ 431, 2).

21. वज् *vaj*, to go.

P. वजति ॥ Pf. 1. ववाज (*â*), 2. ववजिथ (§ 328), I A. अवजीत् or अवाजीत्, F. वजिष्यति.

22. व्रज् *vraj*, to go.

P. व्रजति ॥ Pf. 1. वव्राज (*â*), 2. वव्रजिथ, I A. अव्राजीत् (§ 348*) ॥ Pt. व्रजितः ॥ Caus. व्राजयति, Des. विव्रजिषति, Int. वाव्रज्यते, वाव्रक्ति.

23. अज् *aj*, to go, to throw.

P. अजति, I. आजत् ॥ वी must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य् (Pâṇ. II. 4, 56, vârt.) this substitution is optional, i. e. both अज् and वी may be used ॥ Pf. 1. विवाय (*ă*), 2. विवेथ or विवयिथ (§ 335, 3), [आजिथ], 3. विवाय, 4. विव्यिव (§ 334), [आजिव], 5. विव्यथुः, 6. विव्यतुः, 7. विव्यिम [आजिम], 8. विव्य, 9. विव्युः, I A. अवैषीत् [आजीत्], 9. अवैषुः, F. वेष्यति (§ 332, 3), C. अवेष्यत्, P. F. वेता, B. वीयात् [F अजिष्यति, C. आजिष्यत्, P. F. अजिता] ॥ Pt. वीतः [अजितः], Perf. विवीवान् [आजिवान्], Ger. वीत्वा [अजित्वा], °वीय, Adj. वेतव्यः [अजितव्यः], वयनीयः, वेयः ॥ Pass. वीयते, Caus. वाययति, Des. विवीषति [अजिजिषति], Int. वेवीयते (वेवेति is not sanctioned by Pânini).

24. क्षि *kshi*, to wane, *trans.* to diminish, (Colebrooke.)

P. क्षयति ॥ Pf. 1. चिक्षाय (*ă*), 2. चिक्षेथ or चिक्षयिथ, 9. चिक्षियुः, I A. अक्षैषीत्, F. क्षेष्यति, B. क्षीयात् (§ 390) ॥ Pt. क्षितः or क्षीणः ॥ Pass. क्षीयते, Caus. क्षाययति, Des. चिक्षीषति, Int. चेक्षीयते, चेक्षेति. The Caus. क्षपयति belongs to क्षै (§ 462, II. 23) *

25. कट् *kaṭ*, to rain, to encompass, (कटे.)

The Anubandha ए *e* prevents the lengthening of the vowel in the aorist.

P. कटति ॥ Pf. चकाट, I A. अकटीत् (no Vṛiddhi, § 348†).

26. गुप् *gup*, to protect, (गुपू.)

The verbs गुप् *gup*, to guard, धूप् *dhûp*, to warm, विछ् *vichh*, to go, पण् *paṇ*, to traffic, पन् *pan*, to praise, take आय *âya* in the special tenses, and take it optionally in the rest. (Pâṇ. III. 1, 28; 31.)

P. गोपायति, I. अगोपायत्, O. गोपायेत्, I. गोपायतु ॥ Pf. गोपायांचकार (§ 325, 3) or जुगोप, I A. अगोपायीत्, अगोपीत्, or अगौप्सीत् (§ 337, I. 2), 6. अगौप्सं, F. गोपायिष्यति, गोपिष्यति, or गोप्स्यति, P. F. गोपायिता, गोपिता, or गोप्ता, B. गोपाय्यात् or गुप्यात् ॥ Pt. गोपायितः or गुप्तः, Ger. गोपायित्वा, गोपित्वा, or गुप्त्वा, Adj. गोपायितव्यः, गोपितव्यः, or गोप्यः ॥ Caus. गोपयति or गोपाययति, Des. जुगुप्सति, जुगुपिषति, जुगोपिषति, or जुगोपायिषति, Int. जोगुप्यते, जोगोप्ति.

27. धूप् *dhûp*, to warm.

P. धूपायति ॥ Pf. धूपायांचकार or दुधूप (no Guṇa, because the vowel is long), I A. अधूपायीत् or अधूपीत्.

28. तप् *tap*, to burn, (§ 332, 14.)

P. तपति ॥ Pf. 1. तताप (*ă*), 2. ततप्थ or तेपिथ (§ 335, 3), 3. तताप, I A. 1. अताप्सं, 2. अताप्सीः, 3. अताप्सीत्, 6. अताप्सं (§ 351), F. तप्स्यति, P. F. तप्ता, B. तप्यात् ॥ Pt. तप्तः,

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* The causative cannot have short *a*, and though both Westergaard and Boehtlingk-Roth give the short *a*, they produce no authority for it. The participle क्षयितः is equally impossible, and should always be changed into क्षपितः.

यंतव्यः, यम्यः (नियाम्यः) ॥ Pass. यम्यते, Caus. यमयति (*ǎ*), (§ 461), II A. अयीयमत्, Des. यियंसति, Int. यंयम्यते or यंयंति.

Note—यम् may be used in the Âtm. with the prep. आ, if it is either intransitive, आयच्छते तरुः the tree spreads, or governs as its object a member of the agent's body; आयच्छते पाणिं he puts forth his hand. Likewise with the prep. आ, सं, उद्, if it is used reflectively; संयच्छते व्रीहीन् he heaps together his own rice. Likewise after उप, when it means to espouse; रामः सीतामुपायंस्त Râma married Sîtâ: here the Aor. may also be उपायत; like उदायत he divulged another's faults. (§ 356.)

32. नम् *nam*, to bow, (णम्.)

P. नमति ॥ Pf. 1. ननाम (*ǎ*), 2. ननंथ or नेमिथ, 9. नेमुः, I A. अनंसीत् (§ 359), F. नंस्यति, P. F. नंता, B. नम्यात् &c., like यम्. On the Causative, see § 461.

Note—नम् may be conjugated in the Âtmanepada. (Pâṇ. III. 1, 89.)
The Anubandha उ given to it by some grammarians is declared wrong by others.

33. गम् *gam*, to go, (गम्लृ.)

P. गच्छति ॥ Pf. 1. जगाम (*ǎ*), 2. जगमिथ or जगंथ, 3. जगाम, 4. जग्मिव (§ 328, 3), 5. जग्मथुः &c., II A. अगमत् (§ 367), F. गमिष्यति (§ 338, 2), P. F. गंता, B. गम्यात् ॥ Pt. गतः, Perf. जग्मिवान् or जगन्वान्, Ger. गत्वा, °गम्य or °गत्य, Adj. गंतव्यः, गम्यः ॥ Pass. गम्यते, Caus. गमयति, Aor. अजीगमत्, Des. जिगमिषति, Int. जंगम्यते or जंगंति.

Note—With prep. सं it follows the Âtm., if intransitive. The Caus. too, with the prep. आ, may follow the Âtm., if it means to have patience; आगमयस्व तावत् wait a little. In the Âtm. the final म् may be dropt in the Aor. and Ben.; समगत or समगंस्त, संगसीष्ट or संगंसीष्ट. (See § 355.)

34. फल् *phal*, to burst, (ञिफला.)

P. फलति ॥ Pf. 1. पफाल (*ǎ*), 2. फेलिथ (§ 336, II. 2), 3. पफाल, 4. फेलिव, I A. अफालीत् (§ 348*), F. फलिष्यति ॥ Pt. फुल्लः (Pân. VIII. 2, 55), Ger. फलित्वा ॥ Pass. फल्यते, Caus. फालयति, Aor. अपीफलत्, Des. पिफलिषति, Int. पंफुल्यते, पंफुल्ति. (Pâṇ. VII. 4, 87–89.)

35. ष्ठिव् *shṭhiv*, to spit, (ष्ठिवु.)

P. ष्ठीवति ॥ Pf. तिष्ठेव or टिष्ठेव, I A. अष्ठेवीत्, F. ष्ठेविष्यति ॥ Pt. ष्ठ्यूतः ॥ Pass. ष्ठीव्यते (§ 143), Caus. ष्ठेवयति, Des. तिष्ठीविषति or तुष्ठ्यूषति (Pâṇ. VII. 2, 49), Int. तेष्ठीव्यते. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

36. जि *ji*, to excel.

P. जयति ॥ Pf. 1. जिगाय (*ǎ*), 2. जिगेथ or जिगयिथ, 3. जिगाय, 4. जिग्यिव, 5. जिग्यथुः, 6. जिग्यतुः, 7. जिग्यिम, 8. जिग्य, 9. जिग्युः, I A. अजैषीत् (§ 350), F. जेष्यति, P. F. जेता, B. जीयात् ॥ Pt. जितः, Perf. जिगिवान्, Ger. जित्वा, Adj. जेतव्यः, जयनीयः, जेयः, and जय्यः (§ 456, 2), जित्यः only with हलिः (Pâṇ. III. 1, 117) ॥ Pass. जीयते, Aor. अजायि, Caus. जापयति, Aor. अजीजपत्, Des. जिगीषति, Int. जेजीयते, जेजेति. It follows the Âtmanepada with the prepositions परा and वि.

The change of ज् into ग् in the reduplicated perfect is anomalous (§ 319). It does not

take place in ज्या to wither (जिनाति), although the rule of Pâṇini might seem to comprehend that root after it has taken Samprasâraṇa. ज्या forms its reduplicated perfect जिज्यौ.

37. अक्ष् *aksh*, to obtain, (अक्षू.)

अक्ष् *aksh* follows also the Su class, अक्ष्णोति *akshṇoti* &c.

P. अक्षति ॥ Pf. 1. आनक्ष, 2. आनक्षिथ or आनष्ठ, 3. आनक्ष, 4. आनक्षिव or आनक्ष्व, 5. आनक्षथुः, 6. आनक्षतुः, 7. आनक्षिम or आनक्ष्म, 8. आनक्ष, 9. आनक्षुः, I A. 1. आक्षिषं or आक्षं, 2. आक्षीः, 3. आक्षीत्, 4. आक्षिष्व or आक्ष्व, 5. आक्षिष्टं or आष्टं, 6. आक्षिष्टां or आष्टां, 7. आक्षिष्म or आक्ष्म, 8. आक्षिष्ट or आष्ट, 9. आक्षिषुः or आक्षुः, F. अक्षिष्यति or अक्ष्यति, P. F. अक्षिता or अष्टा ॥ Pt. अष्टः, Ger. अष्ट्वा or अक्षित्वा ॥ Pass. अक्ष्यते, Caus. अक्षयति, Aor. आचिक्षत्, Des. आचिक्षिषति (§ 476).

तक्ष्, to hew, follows अक्ष् throughout, also in the optional forms of the Su class.

38. कृष् *kṛish*, to drag along, to furrow.

P. कर्षति ॥ Pf. 1. चकर्ष, 2. चकर्षिथ, 3. चकर्ष, 4. चकृषिव (§ 335, 3), I A. 1. अकार्क्षं, 2. अकार्क्षीः, 3. अकार्क्षीत्, 4. अकार्क्ष्व, 5. अकार्ष्टं, 6. अकार्ष्टां, 7. अकार्क्ष्म, 8. अकार्ष्ट, 9. अकार्क्षुः; or अक्राक्षं &c., or I A. 4. अकृक्षं &c. If used in the Âtmanepada, the two forms would be,

I A. 2. 1. अकृक्षि,	2. अकृष्ठाः,	3. अकृष्ट,
I A. 4. 1. id.	2. अकृक्षथाः,	3. अकृक्षत,
I A. 2. 4. अकृक्ष्वहि,	5. अकृक्षाथां,	6. अकृक्षातां,
I A. 4. 4. अकृक्षावहि,	5. id.	6. id.
I A. 2. 7. अकृक्ष्महि,	8. अकृड्ढं,	9. अकृक्षत,
I A. 4. 7. अकृक्षामहि,	8. अकृक्षध्वं,	9. अकृक्षंत.

F. क्रक्ष्यति or कर्क्ष्यति, P. F. क्रष्टा or कर्ष्टा ॥ Pt. कृष्टः, Ger. कृष्ट्वा ॥ Pass. कृष्यते, Caus. कर्षयति, Aor. अचकर्षत् or अचीकृषत्, Des. चिकृक्षति, Int. चरीकृष्यते, चरीकर्ष्टि or चरीक्रष्टि.

The peculiar Guṇa and Vṛiddhi of ऋ, viz. र and रा, instead of अर् and आर्, take place necessarily in सृज्, to emit, and दृश्, to see (Pâṇ. vi. 1, 58); स्रष्टा, द्रष्टा, अस्राक्षीत्, and अद्राक्षीत्: optionally in verbs with penultimate ऋ, which reject intermediate इ (Pâṇ. vi. 1, 59); तृप् to rejoice, त्रप्ता or तर्प्ता, Aor. अतार्प्सीत्, अत्राप्सीत् or अतृपत्.

39. रुष् *rush*, to kill.

P. रोषति ॥ Pf. 1. रुरोष, 2. रुरोषिथ, 9. रुरुषुः, I A. अरोषीत्, F. रोषिष्यति, P. F. रोष्टा or रोषिता (§ 337, II. 1).

40. उष् *ush*, to burn.

P. ओषति, I. औषत् ॥ Pf. 1. ओषांचकार or उवोष (§ 326), 2. उवोषिथ, 3. उवोष, 4. ऊषिव &c., I A. औषीत्, F. ओषिष्यति, P. F. ओषिता, B. उष्यात् ॥ Pt. उषितः or ओषितः (§ 425) ॥ Des. ओषिषिषति.

41. मिह् *mih*, to sprinkle.

P. मेहति ॥ Pf. 1. मिमेह, 2. मिमेहिथ, I A. अमिक्षत् (§ 360), F. मेक्ष्यति, P. F. मेढा ॥

Pt. मीढः, Perf. मीढ्वान् (मिमिह्वान्), Ger. मीढ्वा ॥ Caus. मेहयति, अमीमिहत्, Des. मिमिक्षति, Int. मेमिह्यते, मेमेढि, (मेमिढि, Westerg.)

42. दह् *dah*, to burn.

P. दहति ॥ Pf. 1. ददाह (*á*), 2. देहिथ or ददग्ध, F. धक्ष्यति (§ 118), P. F. दग्धा, B. दह्यात्, I A. 1. अधाक्षं, 2. अधाक्षीः, 3. अधाक्षीत्, 4. अधाक्ष्व, 5. अदाग्धं, 6. अदाग्धां, 7. अधाक्ष्म, 8. अदाग्ध, 9. अधाक्षुः (see p. 185) ॥ Pt. दग्धः ॥ Caus. दाहयति, Aor. अदीदहत्, Des. दिधक्षति, Int. दंदह्यते, दंदग्धि.

43. ग्लै *glai*, to droop; also म्लै *mlai*, to fade.

P. ग्लायति, O. ग्लायेत् ॥ Pf. 1. जग्लौ (§ 329), 2. जग्लिथ or जग्लाथ, 3. जग्लौ, 4. जग्लिव, 5. जग्लथुः, 6. जग्लतुः, 7. जग्लिम, 8. जग्ल, 9. जग्लुः, I A. 1. अग्लासिषं (§ 357), 2. अग्लासीः, 3. अग्लासीत्, 4. अग्लासिष्व, 5. अग्लासिष्टं, 6. अग्लासिष्टां, 7. अग्लासिष्म, 8. अग्लासिष्ट, 9. अग्लासिषुः, F. ग्लास्यति, P. F. ग्लाता, B. ग्लायात् or ग्लेयात् (§ 392†) ॥ Pt. ग्लानः, Ger. ग्लात्वा, °ग्लाय, Adj. ग्लातव्यः, ग्लानीयः, ग्लेयः ॥ Pass. (impers.) ग्लायते, Caus. ग्लापयति or ग्लपयति (Dh. P. 19, 68), Des. जिग्लासति, Int. जाग्लायते, जाग्लाति.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति ॥ Pf. जगौ, I A. अगासीत्, F. गास्यति, P. F. गाता, B. गेयात् (§ 392). Mark the difference between गै and ग्लै in the Bened. ॥ Pt. गीतः, Ger. गीत्वा, °गाय, Adj. गातव्यः, गानीयः, गेयः ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासति, Int. जेगीयते, जागाति.

45. ष्ट्यै *shṭyai*, to sound, to gather; also स्त्यै *styai*, the same. (§ 103.)

P. ष्ट्यायति (§ 103), I. अष्ट्यायत् ॥ Pf. तष्ट्यौ, I A. अष्ट्यासीत्, F. ष्ट्यास्यति, P. F. ष्ट्याता, B. ष्ट्यायात् or ष्ट्येयात् ॥ Pt. स्त्यानः, प्रस्तीतः, प्रस्तीमः (§ 443).

Note—With regard to the initial lingual sibilant, the Prasâda quotes the Vârttika to Pâṇ. VI. 1, 64, as सुब्धातुष्ट्यैष्वष्कष्ठिवां सत्वनिषेधः । A marginal note says, सुब्धातुष्ठिवुष्वष्कतीनामित्याधुनिकग्रंथे प्रक्रियाकौमुद्यादौ सुब्धातुष्ट्यैष्वष्कष्ठिवामिति ष्ट्यै शब्दसंघातयोरिति पठ्यते । तदयुक्तं । माधवीयायां धातुवृत्तौ तथा युक्तिप्रदर्शनात्पदमंजरीकारादिभिरस्पृष्टत्वाच्च ॥

46. दै *dai*, to cleanse, (दैप्.)

This verb is distinguished by a mute प् *p* from other verbs, like दा *dá* &c. It is therefore not comprised under the घु *ghu* verbs (§ 392*); it takes the first aorist (3rd form), and does not substitute ई *í* or ए *e* for आ *á*.

P. दायति ॥ Pf. ददौ, I A. 1. अदासिषं, 2. अदासीः &c., F. दास्यति, P. F. दाता, B. दायात् ॥ Pt. दातः ॥ Pass. दायते, Caus. दापयति, Des. दिदासति, Int. दादायते, दादाति.

47. धे *dhe*, to drink, (धेट्.)

This verb is one of the six so-called घु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dá* or धा *dhá*.

P. धयति ॥ Pf. 1. दधौ, 2. दधिथ or दधाथ, 3. दधौ, 4. दधिव, 5. दधथुः, 6. दधतुः, 7. दधिम, 8. दध, 9. दधुः. It admits I A. 3. (§ 357), II A. (§ 368), and Red. II A. (§ 371):

9. शेदुः, II A. अशदत्, F. शत्स्यति, P. F. शत्ता, B. शद्यात् ॥ Caus. शातयति (शादयति he drives), Des. शिशत्सति, Int. शाशद्यते, शाशत्ति.

52. सद् *sad*, to perish, (षद्लृ.)

P. सीदति (निषीदति) ॥ Pf. 1. ससाद (*â*), 2. सेदिथ or ससत्थ, 9. सेदुः, II A. असदत् (न्यषदत्), F. सत्स्यति, P. F. सत्ता, B. सद्यात् ॥ Pt. सन्नः ॥ Pass. सद्यते, Aor. असादि, Caus. सादयति, Aor. असीषदत्, Des. सिषत्सति, Int. सासद्यते, सासत्ति.

53. पा *pâ*, to drink.

P. पिबति ॥ Pf. 1. पपौ, 2. पपिथ or पपाथ, 9. पपुः, II A. अपात्, F. पास्यति, P. F. पाता, B. पेयात् (§ 392) ॥ Pt. पीतः, Ger. पीत्वा, °पाय, Adj. पातव्यः, पानीयः, पेयः ॥ Pass. पीयते, Aor. अपायि, Caus. पाययति (or °ते to swallow), Aor. अपीप्यत् (Pâṇ. VII. 4, 4), Des. पिपासति, Int. पेपीयते, पापाति.

54. घ्रा *ghrâ*, to smell, to perceive odour.

P. जिघ्रति, I. अजिघ्रत्, O. जिघ्रेत्, I. जिघ्रतु ॥ Pf. 1. जघ्रौ, 2. जघ्रिथ or जघ्राथ, 9. जघ्रुः, II A. अघ्रात्, or I A. अघ्रासीत् (§ 368, 357), F. घ्रास्यति, P. F. घ्राता, B. घ्रायात् or घ्रेयात् (§ 392†) ॥ Pt. घ्रातः or घ्राणः, Ger. घ्रात्वा ॥ Pass. घ्रायते, Aor. अघ्रायि, Caus. घ्रापयति, अजिघ्रपत् or अजिघ्रिपत् (Pâṇ. VII. 4, 6), Des. जिघ्रासति, Int. जेघ्रीयते, जाघ्राति.

55. ध्मा *dhmâ*, to blow.

P. धमति ॥ Pf. दध्मौ, I A. अध्मासीत्, F. ध्मास्यति, B. ध्मायात् or ध्मेयात् ॥ Pt. ध्मातः ॥ Pass. ध्मायते, Aor. अध्मायि, Caus. ध्मापयति, Aor. अदिध्मपत्, Des. दिध्मासति, Int. देध्मीयते, दाध्माति.

56. स्था *sthâ*, to stand, (ष्ठा.)

P. तिष्ठति ॥ Pf. तस्थौ (अधितष्ठौ), II A. अस्थात् (न्यष्ठात्), 9. अस्थुः, F. स्थास्यति, B. स्थेयात् (§ 392) ॥ Pt. स्थितः, स्थित्वा, °स्थाय, Adj. स्थातव्यः, स्थानीयः, स्थेयः ॥ Pass. स्थीयते, Aor. अस्थायि, Caus. स्थापयति, Aor. अतिष्ठिपत्, Des. तिष्ठासति, Int. तेष्ठीयते, तास्थाति.

Note—After सं, अव, प्र, and वि, स्था is used in the Âtm.; also after आ, if it means to affirm; with उद्, if it means to strive, not to rise; or with उप, if it means to worship, &c.: Pres. तिष्ठते, Red. Perf. तस्थे, Aor. अस्थित, 9. अस्थिषत, Fut. स्थास्यते, Ben. स्थासीष्ट.

57. म्ना *mnâ*, to study.

P. मनति ॥ Pf. 1. मम्नौ, 2. मम्निथ or मम्नाथ, 9. मम्नुः, I A. अम्नासीत्, B. म्नायात् or म्नेयात् ॥ Pt. म्नातः ॥ Pass. म्नायते, Caus. म्नापयति, Aor. अमिम्नपत्, Des. मिम्नासति, Int. माम्नायते, माम्नाति.

58. दा *dâ*, to give, (दाण्.)

P. यच्छति* (प्रणियच्छति) ॥ Pf. ददौ, II A. अदात्, B. देयात् (§ 392) ॥ Pt. दत्तः, Ger. दत्त्वा (see No. 200, Pâṇ. VII. 4, 46), °दाय, Adj. दातव्यः, दानीयः, देयः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सति, Int. देदीयते, दादाति.

59. ह्वृ *hvṛi*, to bend.

P. ह्वरति ॥ Pf. 1. जह्वार (*â*), 2. जह्वर्थ (§ 335), 3. जह्वार, 4. जह्वरिव (§ 330, 334),

* After the preposition सं it may be used in the Âtmanepada.

9. जह्रुः, I A. अह्रार्षीत्, 9. अह्रार्षुः, F. ह्वरिष्यति (§ 338), P. F. ह्वर्ता, B. ह्र्यात् (§ 390) ॥ Pt. ह्रुतः, Ger. ह्रुत्वा, °ह्रुत्य, Adj. ह्वर्तव्यः, ह्वरणीयः, ह्वार्यः ॥ Pass. ह्र्यते, Caus. ह्वारयति, Des. जुह्रूर्षति, Int. जाह्र्यते, जरीह्वर्ति.

60. स्कंद् *skand*, to approach, (स्कंदिर्.)

P. स्कंदति (परिस्कंदति or परिष्कंदति, Pân. VIII. 3, 73, 74) ॥ Pf. 1. चस्कंद, 2. चस्कंदिथ or चस्कंत्थ, 9. चस्कंदुः or चस्कदुः (see मंथ्, No. 5), I A. अस्कांत्सीत्, 6. अस्कांत्तां, 9. अस्कांत्सुः; or II A. अस्कदं, F. स्कंत्स्यति, P. F. स्कंत्ता, B. स्कद्यात् (§ 345,[10]) ॥ Pt. स्कन्नः (§ 103, 6), Ger. स्कंत्वा (§ 438) ॥ Pass. स्कद्यते, Caus. स्कंदयति, Aor. अचस्कंदत् (§ 374), Des. चिस्कंत्सति, Int. चनीस्कद्यते (§ 485), चनीस्कंति.

61. तॄ *trî*, to cross.

P. तरति ॥ Pf. 1. ततार (*ă*), 2. तेरिथ, 3. ततार, 4. तेरिव, I A. अतारीत्, F. तरिष्यति or तरीष्यति (§ 340), P. F. तरिता or तरीता, B. तीर्यात्. In the Âtmanepada we generally find the verb used as Tudâdi, P. तिरते, Pf. तेरे, Aor. अतीर्ष्ट or अतरिष्ट or अतरीष्ट, F. तरिष्यते (*ī*), B. तरिषीष्ट or तीर्षीष्ट ॥ Pt. तीर्णः, Ger. तीर्त्वा, °तीर्य ॥ Pass. तीर्यते, Aor. अतारि, Caus. तारयति, Des. तितरिषति or तितरीषति or तितीर्षति, Int. तेतीर्यते, तातर्ति.

62. रंज् *rañj*, to tinge.

This verb and दंश् *daṁś*, to bite, संज् *sañj*, to stick, and स्वंज् *svañj*, to embrace (Pâṇ. VI. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345,[10]) and in the weakening forms (§ 344, 395, note).

P. रजति, I. अरजत्, O. रजेत्, I. रजतु ॥ Pf. 1. ररंज, 2. ररंजिथ or ररंक्थ, 3. ररंज, 4. ररंजिव, 9. ररंजुः, I A. अरांक्षीत्, F. रंक्ष्यति, P. F. रंक्ता, B. रज्यात्. Also used in the Âtmanepada: P. रजते, Pf. 1. ररंजे, 2. ररंजिषे, I A. 3. अरंक्त, 9. अरंक्षत ॥ Pt. रक्तः, Ger. रक्त्वा or रंक्त्वा (Pâṇ. VI. 4, 31, § 438) ॥ Pass. रज्यते (Pâṇ. III. 1, 90), Caus. रंजयति or रजयति to hunt (§ 462, 26), Aor. अरीरजत् or अररंजत्, Des. रिरंक्षति, Int. रारज्यते, रारंक्ति.

63. कित् *kit*, to cure, (कित.)

This and some other verbs which are referred to the Bhû class always take the desiderative terminations, if used in certain senses. कित् *kit*, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhû verb; but if it means to cure, it is चिकित्सति *chikitsati*.

P. चिकित्सति, I. अचिकित्सत् &c. ॥ Pf. चिकित्सांचकार, I A. अचिकित्सीत्, F. चिकित्सिष्यति, P. F. चिकित्सिता.

In the same way are conjugated (§ 472):

1. गुप् (to conceal), जुगुप्सते he despises.
2. तिज् (to sharpen), तितिक्षते he endures.
3. मान् (to revere), मीमांसते he investigates.
4. बध् (to bind), बीभत्सते he loathes.
5. दान् (to cut), दीदांसति he straightens.
6. शान् (to sharpen), शीशांसति he sharpens.

64. पत् *pat*, to fall, (पत्ऌ.)

P. पतति (प्रणिपतति) ॥ Pf. 1. पपात, 9. पेतुः, II A. अपप्त (§ 366), F. पतिष्यति ॥ Pt. पतितः ॥ Pass. पत्यते, Aor. अपाति, Caus. पातयति, Des. पिपतिषति or पित्सति (§ 337, II. 3).

65. वस् *vas*, to dwell.

P. वसति ॥ Pf. 1. उवास (ă), 2. उवसिथ or उवस्थ, 3. उवास, 4. ऊषिव, 5. ऊषथुः, 6. ऊषतुः, 7. ऊषिम, 8. ऊष, 9. ऊषुः, I A. 1. अवात्सं (§ 132), 2. अवात्सीः, 3. अवात्सीत्, 6. अवात्तां (§ 351), F. वत्स्यति, P. F. वस्ता, B. उष्यात् ॥ Pt. उषितः, Ger. उषित्वा, °उष्य ॥ Pass. उष्यते, Aor. अवासि, Caus. वासयति, Aor. अवीवसत्, Des. विवत्सति, Int. वावस्यते, वावस्ति.

66. वद् *vad*, to speak.

P. वदति ॥ Pf. 1. उवाद (ă), 2. उवदिथ, 9. ऊदुः, I A. अवादीत्, F. वदिष्यति, B. उद्यात् ॥ Pt. उदितः, Ger. उदित्वा ॥ Pass. उद्यते, Aor. अवादि, Caus. वादयति, Aor. अवीवदत्, Des. विवदिषति, Int. वावद्यते, वावत्ति.

67. श्वि *śvi*, to swell, (टुओश्वि.)

P. श्वयति ॥ Pf. 1. शुशाव (ă) or शिश्वाय (ă), 2. शुशविथ or शिश्वयिथ, 3. शुशाव or शिश्वाय, 4. शुशुविव or शिश्वियिव, 5. शुशुवथुः or शिश्वियथुः, 9. शुशुवुः or शिश्वियुः, I A. अश्वयीत्, II A. अश्वत् or अशिश्वियत् and अशूशवत्, F. श्वयिष्यति, P. F. श्वयिता, B. शूयात् ॥ Pt. शूनः ॥ Pass. शूयते, Caus. श्वाययति, Aor. अशिश्वयत्, Des. शिश्वयिषति, Int. शेश्वीयते or शोशूयते.

II. Âtmanepada Verbs.

68. एध् *edh*, to grow.

P. एधते, I. ऐधत, O. एधेत, I. एधतां ॥ Pf. एधामास*, F. एधिष्यते C. ऐधिष्यत, P. F. एधिता, I A. 1. ऐधिषि, 2. ऐधिष्ठाः, 3. ऐधिष्ट, 4. ऐधिष्वहि, 5. ऐधिषाथां, 6. ऐधिषातां, 7. ऐधिष्महि, 8. ऐधिढ्वं or °ध्वं, 9. ऐधिषत, B. एधिषीष्ट ॥ Pt. एधितः ॥ Pass. एध्यते, Aor. ऐधि, Caus. Pres. एधयति, °ते, Perf. एधयामास, F. एधयिष्यति, °ते, Cond. ऐधयिष्यत्, °त, P. F. एधयिता, II A. ऐदिधत्, °त, B. एधयिषीष्ट, Des. एदिधिषते.

69. ईक्ष् *îksh*, to see.

P. ईक्षते, I. ऐक्षत, O. ईक्षेत, I. ईक्षतां ॥ Pf. ईक्षांचक्रे, I A. ऐक्षिष्ट, F. ईक्षिष्यते, C. ऐक्षिष्यत, P. F. ईक्षिता, B. ईक्षिषीष्ट ॥ Pt. ईक्षितः ॥ Caus. ईक्षयति, Aor. ऐचिक्षत्, Des. ईचिक्षिषते.

70. दद् *dad*, to give.

P. ददते, I. अददत, O. ददेत, I. ददतां ॥ Pf. 3. दददे (§ 328, 1), 6. दददाते, 9. दददिरे (Pâṇ. VI. 4, 126), I A. अददिष्ट, F. ददिष्यते, P. F. ददिता, B. ददिषीष्ट ॥ Pt. ददितः ॥ Pass. दद्यते, Aor. अदादि, Caus. दादयति, Aor. अदीददत्, Des. दिददिषते, Int. दादद्यते, दादत्ति.

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* आस and बभूव are used in the Parasmaipada, चक्रे in the Âtmanepada. It is only in the passive that आस and बभूव take Âtmanepada terminations.





78. अय् *ay*, to go.

P. अयते, I. आयत ॥ Pf. अयांचक्रे (Pâṇ. III. 1, 37), I A. 1. आयिषि, 2. आयिष्ठाः, 3. आयिष्ट, 4. आयिष्वहि, 5. आयिषाथां, 6. आयिषातां, 7. आयिष्महि, 8. आयिढ्वं or °ढ्ढुं, 9. आयिषत, F. अयिष्यते, B. अयिषीष्ट ॥ Caus. आययति, Des. अयियिषते.

With परा it forms पलायते he flees (Pâṇ. VIII. 2, 19), Ger. पलाय्य; with प्र, प्रायते; and with परि, पल्ययते.

79. ईह् *îh*, to aim.

P. ईहते, I. ऐहत ॥ Pf. ईहांचक्रे, I A. ऐहिष्ट, F. ईहिष्यते, B. ईहिषीष्ट ॥ Caus. ईहयति, Aor. ऐजिहत्, Des. ईजिहिषते.

80. काश् *kâś*, to shine, (काशृ)

P. काशते ॥ Pf. चकाशे or काशांचक्रे (§ 326), I A. अकाशिष्ट, F. काशिष्यते ॥ Caus. काशयति, Aor. अचकाशत्, Des. चिकाशिषते, Int. चाकाश्यते, चाकाष्टि.

81. कास् *kâs*, to cough, (कासृ.)

P. कासते ॥ Pf. कासांचक्रे (§ 326) ॥ Caus. कासयति, Aor. अचकासत् (§ 372*).

82. सिव् *siv*, to serve, (षेवृ.)

P. सेवते (परिषेवते) ॥ Pf. सिषेवे, I A. असेविष्ट, F. सेविष्यते ॥ Caus. सेवयति, Aor. असिषेवत्, Des. सिसेविषते, Int. सेषेव्यते.

83. गा *gâ*, to go, (गाङ्.)

P. 3. गाते, 6. गाते, 9. गाते, 1st pers. sing. गै, I. गातां, 1st pers. sing. गै, O. गेत, I. अगात ॥ Pf. 3. जगे, 6. जगाते, 9. जगिरे, I A. 1. अगासि, 2. अगास्थाः, 3. अगास्त &c., F. गास्यते, B. गासीष्ट ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासते, Int. जेगीयते.

84. रु *ru*, to go, to kill (?), to speak, (रुङ्.)

P. रवते ॥ Pf. 3. रुरुवे, 6. रुरुवाते, 9. रुरुविरे, I A. अरविष्ट ॥ Caus. रावयति, Aor. अरीरवत् (§ 474 and § 375†).

85. दे *de*, to protect, (देङ्.)

P. दयते ॥ Pf. 1. दिग्ये (Pâṇ. VII. 4, 9), 2. दिग्यिषे, 3. दिग्ये, I A. 1. अदिषि, 2. अदिथाः, 3. अदित, F. दास्यते, B. दासीष्ट ॥ Pt. दत्तः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सते, Int. देदीयते.

Note—It is one of the घु verbs; दै, to protect, forms दायते in the present, but follows दे in the general tenses.

86. द्युत् *dyut*, to shine, (द्युत.)

P. द्योतते ॥ Pf. दिद्युते (Pâṇ. VII. 4, 67), I A. अद्योतिष्ट or अद्युतत् (§ 367: Pâṇ. I. 3, 91; III. 1, 55), F. द्योतिष्यते, B. द्योतिषीष्ट ॥ Caus. द्योतयति, Aor. अदिद्युतत्, Des. दिद्युतिषते or दिद्योतिषते, Int. देद्युत्यते, देद्योत्ति.

Note—The verbs beginning with द्युत् optionally admit the II Aor. Parasmaipada (§ 367).

87. वृत् *vṛit*, to be, (वृतु.)

P. वर्तते ॥ Pf. ववृते, I A. अवर्तिष्ट or अवृतत्, F. वर्तिष्यते or वर्त्स्यति, B. वर्तिषीष्ट ॥ Caus.

वर्तयति, Aor. अवीवृतत् or अववर्तत् (Pâṇ. VII. 4, 7), Des. विवर्तिषते or विवृत्सति, Int. वरीवृत्यते.

Note—The verbs beginning with वृत्, i.e. वृत्, वृध्, शृध्, स्यंद्, कृप्, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pâṇ. I. 3, 91–93). The same verbs do not take इ in their Parasmaipada tenses (Pâṇ. VII. 2, 59); as to कृप्, see Pâṇ. VII. 2, 60, and I. 3, 93.

88. स्यंद् *syand*, to sprinkle or drop, (स्यंदू.)

F स्यंदते ॥ Pf. 1. सस्यंदे, 2. सस्यंदिषे or सस्यंत्से, 4. सस्यंदिवहे or सस्यंद्वहे, I A. 3. अस्यंदिष्ट, 6. अस्यंदिषातां; or अस्यंत्त (6. अस्यंत्सातां), or II A. अस्यदत् (not अस्यंदत्), F. स्यंदिष्यते or स्यंत्स्यते or स्यंत्स्यति (Pâṇ. VII. 2, 59; see No. 87), B. स्यंदिषीष्ट or स्यंत्सीष्ट ॥ Pt. स्यन्नः, Ger. स्यंदित्वा or स्यंत्वा (Pâṇ. VI. 4, 31) ॥ Caus. स्यंदयति, Des. सिस्यंदिषते or सिस्यंत्सते or सिस्यंत्सति.

89. कृप् *krip*, to be able, (कृपू.)

P. कल्पते ॥ Pf. चक्लृपे, I A. 3. अकल्पिष्ट or अक्लृप्त, 6. अक्लृप्सातां, 9. अक्लृप्सत, or II Aor. Par. अक्लृपत्, F. कल्पिष्यते or कल्प्स्यते or कल्प्स्यति, P. F. 2. कल्पितासे or कल्प्तासे or कल्प्तासि, B. कल्पिषीष्ट or क्लृप्सीष्ट ॥ Pt. क्लृप्तः ॥ Caus. कल्पयति, Des. चिकल्पिषते or चिक्लृप्सति, Int. चलीक्लृप्यते or चलिकल्प्यते or चल्कल्प्यते.

90. व्यथ् *vyath*, to fear, to suffer pain.

P. व्यथते ॥ Pf. विव्यथे (Pâṇ. VII. 4, 68), I A. अव्यथिष्ट, F. व्यथिष्यते ॥ Pass. व्यथ्यते, Aor. अव्यथि (*ă*), (§ 462), Caus. व्यथयति, Des. विव्यथिषते, Int. वाव्यथ्यते, वाव्यत्ति.

91. रम् *ram*, to sport, (रमु.)

P. रमते; with वि, आ, परि, उप, optionally Parasmaipada; विरमति (Pâṇ. I. 3, 83) ॥ Pf. रेमे, I A. अरंस्त, after prepositions व्यरंसीत्, F. रंस्यते ॥ Pt. रतः, Ger. रत्वा, °रम्य or °रत्य ॥ Caus. रमयति, Aor. अरीरमत्, Des. रिरंसते, Int. रंरम्यते, रंरमीति.

92. त्वर् *tvar*, to hurry, (ञित्वरा.)

The verbs ज्वर् *jvar*, त्वर् *tvar*, स्रिव् *sriv*, अव् *av*, मव् *mav*, substitute जूर् *jûr*, तूर् *tûr*, स्रू *srû*, ऊ *û*, मू *mû* (Pâṇ. VI. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्णः *jûrṇaḥ*, तूर्णः *tûrṇaḥ*, स्रूतः *srûtaḥ*, ऊतः *ûtaḥ*, मूतः *mûtaḥ*.

P. त्वरते ॥ Pf. तत्वरे, I A. 3. अत्वरिष्ट, 8. अत्वरिध्वं or अत्वरिढ्वं, F. त्वरिष्यते ॥ Pt. तूर्णः (§ 432) or त्वरितः ॥ Caus. त्वरयति (§ 462, II. 6), Aor. अतत्वरत् (§ 375†), Des. तित्वरिषति, Int. तात्वर्यते, तोतूर्ति.

93. सह् *sah*, to bear, (षह.)

P. सहते ॥ Pf. सेहे, I A. असहिष्ट, F. सहिष्यते, P. F. सहिता or सोढा (§ 337, II. 2) ॥ Pt. सोढः, Adj. सह्यः (§ 456, 6) ॥ Pass. सह्यते, Caus. साहयति, Aor. असीषहत्, Caus. Des. सिसाहयिषति, Des. सिसहिषते, Int. सासह्यते, सासोढि.

Note—सह् and वह् change अ into ओ when अ would be followed by ढ्, the result of the amalgamation of ह् with a following dental (§ 128). Pâṇ. VI. 3, 112.

III. Parasmaipada and Âtmanepada Verbs.

94. राज् *râj*, to shine, (राजृ.)

P. राजति, °ते ॥ Pf. रराज, रराजे or रेजे (Pâṇ. VI. 4, 125), I A. अराजीत्, अराजिष्ट,

F. राजिष्यति, °ते, B. राज्यात्, राजिषीष्ट ॥ Caus. राजयति, Aor. अरराजत्, Des. रिराजिषति, °ते, Int. रारराज्यते, रारराष्टि.

95. खन् *khan*, to dig.

P. खनति* ॥ Pf. 3. चखान, 6. चख्नतुः, 9. चख्नुः (§ 328, 3), I A. अखनीत् (ā), (§ 348), but Âtm. अखनिष्ट only, F. खनिष्यति, B. खन्यात् or खायात् (§ 391) ॥ Pt. खातः, Ger. खात्वा or खनित्वा, Adj. खेयः (§ 456, 6) ॥ Pass. खन्यते or खायते (§ 391), Caus. खानयति, Aor. अचीखनत्, Des. चिखनिषति, °ते, Int. चंखन्यते or चाखायते (§ 391), चंखंति.

96. हृ *hṛi*, to take, (हृञ्.)

P. हरति ॥ Pf. 1. जहार (ā), 2. जहर्थ, 9. जहुः, I A. अहार्षीत्, Âtm. अहृत (§ 351), F. हरिष्यति, P. F. हर्ता, B. ह्रियात् ॥ Pt. हृतः, Ger. हृत्वा, Adj. हार्यः ॥ Pass. ह्रियते, Aor. अहारि, Caus. हारयति, Des. जिहीर्षति, °ते, Int. जेह्रीयते, जर्हर्ति &c.

97. गुह् *guh*, to hide, (गुहू.)

गुह् *guh* takes ऊ *û* before terminations beginning with vowels that would ordinarily require Guṇa.

P. गूहति ॥ Pf. 1. जुगूह, 2. जुगूहिथ or जुगोढ, 3. जुगूह, 4. जुगुहिव, 5. जुगुहथुः &c., Âtm. 1. जुगुहे, 2. जुघुक्षे or जुगुहिषे &c., I Aor. see § 362, F. गूहिष्यति or घोक्ष्यति, P. F. गूहिता or गोढा, Ben. Âtm. गूहिषीष्ट or घुक्षीष्ट (§ 345) ॥ Pt. गूढः, Adj. गुह्यः or गोह्यः (§ 457) ॥ Pass. गुह्यते, Aor. अगूहि, Caus. गूहयति, Aor. अजूगुहत्, Des. जुघुक्षति (§ 470), Int. जोगुह्यते, जोगोढि.

98. श्रि *śri*, to go, to serve, (श्रिञ्.)

P. श्रयति ॥ Pf. 1. शिश्राय (ā), 2. शिश्रयिथ, 3. शिश्राय, 4. शिश्रियिव, 5. शिश्रियथुः, II A. अशिश्रियत् (§ 371), F. श्रयिष्यति, B. श्रीयात् ॥ Pass. श्रीयते, Aor. अश्रायि, Caus. श्राययति, Aor. अशिश्रयत्, Des. शिश्रयिषति or शिश्रीषति (§ 471, 3; § 337, II. 3), Int. शेश्रीयते.

99. यज् *yaj*, to worship.

P. यजति ॥ Pf. 1. इयाज (ā), (§ 311), 2. इयजिथ or इयष्ठ (§ 335, 3), 4. ईजिव, 5. ईजथुः, 6. ईजतुः, 7. ईजिम, 8. ईज, 9. ईजुः, I A. 1. अयाक्षं, 2. अयाक्षीः, 3. अयाक्षीत्, 4. अयाक्ष्व, 5. अयाष्टं, 6. अयाष्टां, 7. अयाक्ष्म, 8. अयाष्ट, 9. अयाक्षुः, I Aor. Âtm. 1. अयक्षि, 2. अयष्ठाः, 3. अयष्ट, 4. अयक्ष्वहि, 5. अयक्षाथां, 6. अयक्षातां, 7. अयक्ष्महि, 8. अयड्ढ्वं (not अयग्ध्वं), 9. अयक्षत, F. यक्ष्यति, P. F. यष्टा (§ 124), B. इज्यात् (§ 393) ॥ Pt. इष्टः, Ger. इष्ट्वा, °इज्य ॥ Pass. इज्यते, Caus. याजयति, Aor. अयीयजत्, Des. यियक्षति, Int. यायज्यते, यायष्टि.

100. वप् *vap*, to sow, to weave, (टुवप्.)

P. वपति ॥ Pf. 1. उवाप (ā), 2. उवपिथ or उवप्थ, 9. ऊपुः, I A. अवाप्सीत्, Âtm अवप्त, F. वप्स्यति, P. F. वप्ता, B. उप्यात् ॥ Pt. उप्तः ॥ Pass. उप्यते.

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* The Âtmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.



107. मुच् *much*, to loosen, (मुच्लृ.)

Certain verbs beginning with मुच् *much* take a nasal in the special tenses. They are, मुच् *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिच् *sich*, to sprinkle, कृत् *krit*, to cut, खिद् *khid*, to pain, पिश् *piś*, to form. (Pâṇ. VII. 1, 59.)

P. मुंचति ॥ Pf. मुमोच, I A. अमुचत्, Âtm. अमुक्त (§ 367), Des. मुमुक्षति or मोक्षते (§ 471, 9).

108. विद् *vid*, to find, (विद्लृ.)

P. विंदति ॥ Pf. विवेद, II A. अविदत्, Âtm. अवित्त, F. वेत्स्यति or वेदिष्यति (§ 332, 11) ॥ Pt. वित्तः.

109. लिप् *lip*, to paint.

P. लिंपति ॥ Pf. लिलेप, II A. अलिपत् (§ 367), Âtm. II A. अलिपत or I A. अलिप्त (§ 367).

II. Parasmaipada Verbs.

110. कृत् *krit*, to cut, (कृती.)

P. कृंतति (see No. 107) ॥ Pf. चकर्त, I A. अकर्तीत्, F. कर्तिष्यति or कर्त्स्यति (§ 337, II. 2), P. F. कर्तिता, B. कृत्यात् ॥ Pt. कृत्तः ॥ Pass. कृत्यते, Caus. कर्तयति, Aor. अचकर्तत् or अचीकृतत्, Des. चिकर्तिषति or चिकृत्सति (§ 337, II. 2), Int. चरीकृत्यते.

111. कुट् *kuṭ*, to be crooked, to bend.

Certain verbs beginning with कुट् *kuṭ* (Dhâtupâṭha 28, 73–108) do not admit of Guṇa or Vriddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pâṇ. I. 2, 1; § 345, note.)

P. कुटति ॥ Pf. 1. चुकोट, 2. चुकुटिथ, I A. अकुटीत्, F. कुटिष्यति, P. F. कुटिता ॥ Caus. कोटयति, Int. चोकुट्यते, चोकोट्टि.

112. व्रश्च् *vraśch*, to cut, (ओव्रश्चू.)

P. वृश्चति (see No. 105) ॥ Pf. 1. वव्रश्च, 2. वव्रश्चिथ or वव्रष्ठ, I A. अव्रश्चीत् or अव्राक्षीत् (§ 337, I. 2), F. व्रश्चिष्यति or व्रक्ष्यति, B. वृश्च्यात् ॥ Pt. वृक्णः.

113. कॄ *krî*, to scatter.

P. किरति ॥ Pf. 3. चकार, 6. चकरतुः, 9. चकरुः (Pâṇ. VII. 4, 11), I A. अकारीत्, F. करिष्यति or करीष्यति (§ 340), B. कीर्यात् ॥ Pt. कीर्णः ॥ Pass. कीर्यते, Caus. कारयति, Des. चिकरिषति.

Note—After उप and प्रति, कॄ takes an initial स् if it means to cut or to strike: उपस्किरति he cuts, उपचस्कार; प्रतिस्किरति he cuts or he strikes (Pâṇ. VI. 1, 140, 141). Also अपस्किरते he drops (Pâṇ. VI. 1, 142).

14. स्पृश् *spriś*, to touch.

P. स्पृशति ॥ Pf. पस्पर्श, I A. अस्प्राक्षीत् or अस्पार्क्षीत् or अस्पृक्षत्, F. स्प्रक्ष्यति or स्पर्क्ष्यति, B. स्पृश्यात् ॥ Pt. स्पृष्टः ॥ Des. पिस्पृक्षति, Int. परीस्पृश्यते, परीस्पर्ष्टि.

115. प्रछ् *prachh*, to ask.

P. पृच्छति (see No. 105) ॥ Pf. 1. पप्रच्छ, 2. पप्रच्छिथ or पप्रष्ठ, 9. पप्रच्छुः (§ 328), I A. अप्राक्षीत्, F. प्रक्ष्यति, B. पृच्छ्यात् ॥ Pt. पृष्टः ॥ Pass. पृच्छ्यते, Caus. प्रच्छयति, Des. पिपृच्छिषति, Int. परीपृच्छ्यते.

116. सृज् *srij*, to let off.

P. सृजति ॥ Pf. 1. ससर्ज, 2. ससर्जिथ or सस्रष्ठ (see No. 48), I A. अस्राक्षीत्, F. स्रक्ष्यति ॥ Pt. सृष्टः.

117. मज्ज् *majj*, to sink, (मस्जो.)

मज्ज् *majj* and नश् *naś* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pâṇ. vii. 1, 60.)

P. मज्जति ॥ Pf. 1. ममज्ज, 2. ममज्जिथ or ममंक्थ, I A. 3. अमांक्षीत् (§ 345), 6. अमांक्तां, 9. अमांक्षुः, F. मंक्ष्यति, P. F. मंक्ता ॥ Pt. मग्नः, Ger. मंक्त्वा or मक्त्वा (§ 438) ॥ Caus. मज्जयति, Aor. अममज्जत्, Des. मिमंक्षति, Int. मामज्ज्यते, मामंक्ति.

118. इष् *ish*, to wish, (इषु.)

P. इच्छति (see No. 31), I. ऐच्छत् ॥ Pf. 1. इयेष, 2. इयेषिथ, 3. इयेष, 4. ईषिव, 5. ईषथुः, 6. ईषतुः, 7. ईषिम, 8. ईष, 9. ईषुः, I A. ऐषीत्, F. एषिष्यति, P. F. एष्टा or एषिता (§ 337, II. 1) ॥ Pt. इष्टः Ger. इष्ट्वा or एषित्वा ॥ Pass. इष्यते, Aor. ऐषि, Caus. एषयति, Aor. ऐषिषत्, Des. एषिषिषति.

III. Âtmanepada Verbs.

119. मृ *mri*, to die, (मृङ्.)

मृ *mri*, to die, though an Âtmanepada verb, takes Âtmanepada forms only in the special tenses, the aorist, and benedictive. (Pâṇ. i. 3, 61.)

P. म्रियते*, I. अम्रियत, O. म्रियेत, I. म्रियै ॥ Pf. 1. ममार, 2. ममर्थ, 3. ममार, 4. मम्रिव, 5. मम्रथुः, I A. 1. अमृषि, 2. अमृथाः, 3. अमृत, F. मरिष्यति, P. F. मर्तास्मि, B. मृषीष्ट ॥ Pt. मृतः ॥ Pass. म्रियते, Caus. मारयति, Des. मुमूर्षति, Int. मेम्रीयते.

120. दृ *dri*, to observe, (दृङ्.)

P. द्रियते ॥ Pf. दद्रे, I A. अदृत, F. दरिष्यते, P. F. दर्ता, B. दृषीष्ट ॥ Pass. द्रियते, Caus. दारयति, Des. दिदरिषते (§ 332, 5). It is chiefly used with the preposition आ to regard, to consider.

Div Class (Divâdi, IV Class).

I. Parasmaipada Verbs.

121. दिव् *div*, to play, (दिवु.)

P. दीव्यति (§ 143) ॥ Pf. दिदेव, I A. अदेवीत्, F. देविष्यति, P. F. देविता, B. दीव्यात् ॥ Pt. द्यूनः or द्यूतः (§ 442, 7), Ger. द्यूत्वा (§ 431, 1) or देवित्वा ॥ Caus. देवयति, Des. दिदेविषति or दुद्यूषति (§ 474), Int. देदीव्यते.

122. नृत् *nrit*, to dance, (नृती.)

P. नृत्यति ॥ Pf. 3. ननर्त, 9. ननृतुः, I A. अनर्तीत्, F. नर्तिष्यति or नर्त्स्यति (§ 337, II. 2) ॥ Pt. नृत्तः ॥ Caus. नर्तयति, Aor. अननर्तत् or अनीनृतत्, Des. निनर्तिषति or निनृत्सति.

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* Final ऋ is changed to रि (§ 110) in the special tenses of Tud verbs, likewise before the य of the passive and benedictive (Pâṇ. vii. 4, 28). Afterwards रि again becomes रिय्, according to Pâṇ. vi. 4, 77.

123. जॄ *jṝ*, to grow old, (जॄष्.)

P. जीर्यति* ॥ Pf. 3. जजार, 9. जजरुः (Guṇa, § 330) or जेरुः (§ 328, 2), I A. अजारीत् or II A. अजरत् (§ 367), F. जरिष्यति or जरीष्यति (§ 340), B. जीर्यात् ॥ Pt. जीर्णः ॥ Caus. जरयति (§ 462, 25), Des. जिजरिषति or जिजीर्षति (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in ओ *o* drop ओ *o* before the य *ya* of the Div class (Pâṇ. VII. 3, 71); e. g. छो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. श्यति, I. अश्यत्, O. श्येत्, I. श्यतु ॥ Pf. शशौ (§ 329), I A. अशासीत् or II A. अशात्, F. शास्यति, P. F. शाता, B. शायात् (§ 392) ॥ Pt. शातः or शितः (§ 435) ॥ Pass. शायते, Caus. शाययति, Des. शिशासति, Int. शाशायते.

125. सो *so*, to finish.

P. स्यति ॥ Pf. ससौ, I A. असासीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात (§ 392) ॥ Pt. सितः, Ger. °साय ॥ Pass. सीयते (§ 392), Caus. साययति, Des. सिषासति, Int. सेषीयते.

126. व्यध् *vyadh*, to strike.

P. विध्यति (see No. 105) ॥ Pf. 3. विव्याध (§ 311), 9. विविधुः, I A. 1. अव्यात्सं, 2. अव्यात्सीः, 3. अव्यात्सीत्, 4. अव्यात्स्व, 5. अव्याद्धं, 6. अव्याद्धां, 7. अव्यात्स्म, 8. अव्याद्ध, 9. अव्यात्सुः, F. व्यत्स्यति, P. F. व्यद्धा, B. विध्यात् ॥ Pt. विद्धः ॥ Pass. विध्यते, Caus. व्याधयति, Des. विव्यत्सति, Int. वेविध्यते.

127. तृप् *tṛip*, to delight.

P. तृप्यति ॥ Pf. 1. ततर्प, 2. ततर्पिथ or ततर्प्थ or तत्रप्थ, 3. ततर्प, 4. ततृपिव or ततृप्व, I A. अतर्पीत् or अतार्प्सीत् (§ 337, I. 3) or अत्राप्सीत् (see No. 38) or II A. अतृपत्, F. तर्पिष्यति or तर्प्स्यति or त्रप्स्यति, P. F. तर्पिता, तर्प्ता or त्रप्ता, B. तृप्यात् ॥ Pt. तृप्तः ॥ Pass. तृप्यते, Caus. तर्पयति, Aor. अतीतृपत् or अततर्पत्, Des. तितृप्सति or तितर्पिषति, Int. तरीतृप्यते.

128. मुह् *muh*, to be foolish.

P. मुह्यति ॥ Pf. 1. मुमोह, 2. मुमोहिथ or मुमोग्ध or मुमोढ, II A. अमुहत् (§ 367, पुषादि)†, F. मोक्ष्यति or मोहिष्यति, P. F. मोग्धा or मोढा (§ 129) or मोहिता ॥ Pt. मुग्धः or मूढः ॥ Pass. मुह्यते, Caus. मोहयति, Des. मुमुक्षति, मुमोहिषति or मुमुहिषति, Int. मोमुह्यते, मोमोग्धि or मोमोढि.

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* Final ॠ, changed to इर्, and lengthened before य्.

† The Sârasvatî gives besides the second aorist the optional forms of the first aorist अमोहीत् or अमौक्षीत् (§ 337, I. 3, रधादि) or अमुक्षत् (§ 360). According to Pâṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Âtmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pâṇini. Sometimes the evasion of the strict rules of Pâṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत्, given in the Sârasvatî, which is wrong in the Div class, might be referred to the Krî class.



Chur Class (Churâdi, X Class).

Parasmaipada Verbs only.

136. चुर् *chur*, to steal.

P. चोरयति ॥ Pf. चोरयांचकार, I A. अचूचुरत्, F. चोरयिष्यति, P.F. चोरयिता, B. चोर्यात् (§ 386) ॥ Pt. चोरितः, Ger. चोरयित्वा ॥ Pass. चोर्यते, Caus. चोरयति, Des. चुचोरयिषति. No Intensive (§ 479).

137. चि *chi*, to gather, (चिञ्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to § 463, II. 6, चि, as a Chur verb, may form P. चपयति or चययति, the vowel, however, remaining short because, as a Chur verb, चि is said to be मित् (§ 462, note) ॥ I A. अचीचपत् or अचीचयत्, B. चप्यात् or चय्यात्.

Note—Several Chur verbs are marked as मित्, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are ज्ञप् to know, to make known; चप् to pound; चह् to pound; यम्, if it means to feed; वल् to live.

138. कृत् *krît*, to praise.

P. कीर्तयति (§ 462, 2) ॥ I A. अचीकृतत् or अचिकीर्तत् (§ 377).

Su Class (Svâdi, V Class).

I. Parasmaipada and Âtmanepada Verbs.

139. सु *su*, to distil, (षुञ्.)

P. सुनोति, I. 2. सुनु (§ 321 *) ॥ Pf. सुषाव, Âtm. सुषुवे, I A. असावीत् (§ 332, 4); the Sârasvatî allows also असौषीत् (but against Pâṇ. VII. 2, 72), Âtm. असोष्ट; the Sâr. allows also असविष्ट (but see Pâṇ. VII. 2, 72); F. सोष्यति, P. F. सोता, B. सूयात् ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूषवत्, Des. सुसूषति, Int. सोषूयते.

Note—The उ of नु may be dropt before terminations beginning with व् or म्, and not requiring Guṇa; but this is not the case if नु is preceded by a consonant. This explains the double forms सुनुवः and सुन्वः, सुनुमः and सुन्मः, असुनुव and असुन्व, असुनुम and असुन्म; and Âtm. सुनुवहे or सुन्वहे, सुनुमहे or सुन्महे, असुनुवहि or असुन्वहि, असुनुमहि or असुन्महि. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिञ्.)

P. चिनोति ॥ Pf. 3. चिचाय or चिकाय, 2. चिचेय or चिकेय or, according to Bharadvâja (§ 335, 3), चिचयिथ or चिकयिथ, 9. चिच्युः or चिक्युः, Âtm. चिच्ये or चिक्ये (Pâṇ. VII. 3, 58), I A. अचैषीत्, Âtm. अचेष्ट, F. चेष्यति, P. F. चेता, B. चीयात् ॥ Pass. चीयते, Caus. चाययति or चापयति (§ 463, II. 6, and No. 137), Des. चिचीषति or चिकीषति (Pâṇ. VII. 3, 58), Int. चेचीयते.

141. स्तृ *strî*, to cover, (स्तृञ्.)

P. स्तृणोति ॥ Pf. तस्तार, Âtm. तस्तरे, I A. अस्तार्षीत्, Âtm. अस्तरिष्ट (not अस्तरीष्ट,

if स्वादि) or अस्तृत (§ 332, 5, a rule which applies to the Âtmanepada only), F. स्तरिष्यति (§ 332, 5), P. F. स्तर्ता, B. स्तर्यात्, Âtm. स्तृषीष्ट or स्तरिषीष्ट (§ 332, 5) ॥ Pass. स्तर्यते, Caus. स्तारयति, Des. तिस्तीर्षति, Int. तास्तर्यते.

142. वृ *vṛi*, to choose, (वृञ्.)

P. वृणोति ॥ Pf. 1. ववार (*â*), 2. ववरिथ*, 3. ववार, 4. ववृव, 5. ववृथुः, 6. ववृतुः, 7. ववृम, 8. ववृ, 9. ववृुः, I A. अवारीत् (§ 332, 5), Âtm. अवरिष्ट or अवरीष्ट (§ 340) or अवृत (§ 337, II. 4), F. वरिष्यति or वरीष्यति, P. F. वरिता or वरीता, B. व्रियात्, Âtm. वरिषीष्ट (not वरीषीष्ट, Pâṇ. VII. 2, 39) ॥ Pass. व्रियते, Aor. अवारि, Caus. वारयति, Des. विवरिषति, विवरीषति or वुवूर्षति, Int. वेव्रीयते.

II. Parasmaipada Verbs.

143. हि *hi*, to go, to grow.

P. हिनोति ॥ Pf. जिघाय (Pâṇ. VII. 3, 56), I A. अहैषीत्, F. हेष्यति, P. F. हेता, B. हीयात् ॥ Caus. हाययति, Aor. अजीहयत् (Pâṇ. VII. 3, 56), Des. जिघीषति, Int. जेघीयते.

144. शक् *śak*, to be able, (शकॢ.)

P. शक्नोति ॥ Pf. 3. शशाक, 9. शेकुः, I A. अशकत्, F. शक्ष्यति, P. F. शक्ता ॥ Pt. शक्तः ॥ Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाकयति, Aor. अशीशकत्, Des. शिक्षति, Int. शाशक्यते.

145. श्रु *śru*, to hear.

This verb is by native grammarians classed with the Bhû verbs, though as irregular. It substitutes शृ *śṛi* for श्रु *śru* in the special tenses.

P. 3. शृणोति, 6. शृणुतः, 9. शृण्वंति; 4. शृणुवः or शृण्वः ॥ Pf. 1. शुश्राव (*â*), 2. शुश्रोथ (§ 334, 8), 3. शुश्राव, 4. शुश्रुव, 5. शुश्रुवथुः, 6. शुश्रुवतुः, 7. शुश्रुम, 8. शुश्रुव, 9. शुश्रुवुः, I A. अश्रौषीत्, F. श्रोष्यति, P. F. श्रोता, B. श्रूयात् ॥ Pass. श्रूयते, Aor. अश्रावि, Caus. श्रावयति, Aor. अशुश्रवत् or अशिश्रवत् (§ 475), Des. शुश्रूषते (Pâṇ. I. 3, 57), Int. शोश्रूयते.

146. आप् *âp*, to obtain, (आपॢ.)

P. 3. आप्नोति, 4. आप्नुवः, 9. आप्नुवंति, I. आप्नोत्, O. आप्नुयात्, I. 3. आप्नोतु, 2. आप्नुहि ॥ Pf. आप, Aor. आपत्, F. आप्स्यति, P. F. आप्ता ॥ Pt. आप्तः ॥ Pass. आप्यते, Caus. आपयति, Aor. आपिपत्, Des. ईप्सति.

III. Âtmanepada Verbs.

147. अश् *aś*, to pervade, (अशू.)

P. 3. अश्नुते, 6. अश्नुवाते, 9. अश्नुवते, 4. अश्नुवहे, I. 1. आश्नुवि, 2. आश्नुथाः, 3. आश्नुत, 4. आश्नुवहि, 5. आश्नुवाथां, 6. आश्नुवातां, 7. आश्नुमहि, 8. आश्नुध्वं, 9. आश्नुवत, O. अश्नुवीत, I. 1. अश्नवै, 2. अश्नुष्व, 3. अश्नुतां, 4. अश्नवावहै, 5. अश्नुवाथां, 6. अश्नुवातां, 7. अश्नवामहै, 8. अश्नुध्वं, 9. अश्नुवतां ॥ Pf. 1. आनशे, 2. आनशिषे or आनक्षे, I A. 1. आशिक्षि, 2. आष्ठाः,

* According to Pâṇ. VII. 2, 13, we might form ववर्थ; but Pâṇ. VII. 2, 63, would sanction ववरिथ. The special restriction, however, of ववर्थ to the Veda in Pâṇ. VII. 2, 64, is sufficient to fix ववरिथ as the proper form in ordinary Sanskrit.

3. आष्ट, 4. आश्वहि, 5. आक्षाथां, 6. आक्षातां, 7. आक्ष्महि, 8. आड्ढ्वं, 9. आक्षत; or 1. आशिषि, 2. आशिष्ठाः, 3. आशिष्ट, P.F. अष्टा or अशिता, F. अक्ष्यते or अशिष्यते, B. अक्षीष्ट or अशिषीष्ट ॥ Pt. अष्टः ॥ Pass. अश्यते, Aor. आशि, Caus. आशयति, Aor. आशिशत्, Des. अशिशिषते, Int. अशाश्यते.

Tan Class (Tanvâdi, VIII Class).

All verbs belonging to this class are Parasmaipada and Âtmanepada Verbs.

148. तन् *tan*, to stretch, (तनु.)

P. तनोति, I. अतनोत्, O. तनुयात्, I. तनोतु; Âtm. P. तनुते, I. अतनुत, O. तन्वीत, I. तनुतां ॥ Pf. 3. ततान, 9. तेनुः, I A. अतानीत् or अतनीत् (§ 348), Âtm. 3. अतनिष्ट or अतत (§ 369), 2. अतनिष्ठाः or अतथाः, F. तनिष्यति, P. F. तनिता, B. तन्यात्, Âtm. तनिषीष्ट ॥ Pt. ततः, Ger. तत्वा or तनित्वा ॥ Pass. तायते or तन्यते (§ 391), Caus. तानयति, Aor. अतीतनत्, Des. तितनिषति or तितांसति, Int. तंतन्यते.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; ऋण् to go, अर्णोति or ऋणोति. तनादेरुपधाया गुणो वा पिति, Sâr. II. 11, 3.

149. क्षण् *kshaṇ*, to kill, (क्षणु.)

P. क्षणोति ॥ Pf. चक्षाण, I A. अक्षणीत् (§ 348*), Âtm. 3. अक्षणिष्ट or अक्षत, 2. अक्षणिष्ठाः or अक्षथाः.

150. क्षिण् *kshiṇ*, to kill.

P. क्षिणोति or क्षेणोति ॥ I A. अक्षेणीत्, Âtm. अक्षेणिष्ट or अक्षित.

151. सन् *san*, to obtain, (षणु.)

P. सनोति ॥ Pf. ससान, Âtm. सेने, I A. असानीत् (*å*), Âtm. असनिष्ट or असात (Pâṇ. II. 4, 79; VI. 4, 42).

152. कृ *kṛi*, to do, (डुकृञ्.)

कृ *kṛi* before weak terminations becomes कर् *kar*, but before strong terminations कुर् *kur*. Before व् *v* and म् *m*, and the य् *y* of the optative, the Vikaraṇa उ *u* is rejected, but the radical उ *u* is not lengthened.

P. 1. करोमि, 2. करोषि, 3. करोति, 4. कुर्वः, 5. कुरुथः, 6. कुरुतः, 7. कुर्मः, 8. कुरुथ, 9. कुर्वंति, I. 1. अकरवं, 2. अकरोः, 3. अकरोत्, 4. अकुर्व, 5. अकुरुतं, 6. अकुरुतां, 7. अकुर्म, 8. अकुरुत, 9. अकुर्वन्, O. 1. कुर्यां, 9. कुर्युः, I. 1. करवाणि, 2. कुरु, 3. करोतु, 4. करवाव, 5. कुरुतं, 6. कुरुतां, 7. करवाम, 8. कुरुत, 9. कुर्वंतु ॥ Pf. 1. चकार (*å*), 2. चकर्थ, 3. चकार, 4. चकृव, 5. चक्रथुः, 6. चक्रतुः, 7. चकृम, 8. चक्र, 9. चक्रुः, I A. 1. अकार्षं, 2. अकार्षीः, 3. अकार्षीत्, 4. अकार्ष्व, 5. अकार्ष्टं, 6. अकार्ष्टां, 7. अकार्ष्म, 8. अकार्ष्ट, 9. अकार्षुः, F. करिष्यति, P. F. कर्ता, B. 1. क्रियासं, 2. क्रियाः, 3. क्रियात्, 4. क्रियास्व, 5. क्रियास्तं, 6. क्रियास्तां, 7. क्रियास्म, 8. क्रियास्त, 9. क्रियासुः.

Âtmanepada: P. 1. कुर्वे, 2. कुरुषे, 3. कुरुते, 4. कुर्वहे, 5. कुर्वाथे, 6. कुर्वाते, 7. कुर्महे, 8. कुरुध्वे, 9. कुर्वते, I. 1. अकुर्वि, 2. अकुरुथाः, 3. अकुरुत, 4. अकुर्वहि, 5. अकुर्वाथां, 6. अकुर्वातां, 7. अकुर्महि, 8. अकुरुध्वं, 9. अकुर्वत, O. 1. कुर्वीय &c., I. 1. करवै, 2. कुरुष्व, 3. कुरुतां, 4. करवावहै, 5. कुर्वाथां, 6. कुर्वातां, 7. करवामहै, 8. कुरुध्वं, 9. कुर्वतां ॥ Pf. 1. चक्रे, 2. चकृषे, 3. चक्रे,



157. ग्रह् *grah*, to take.

This root takes Samprasâraṇa in the special tenses and before other weakening terminations. (Pâṇ. VI. 1, 16.)

P. गृह्णाति, Âtm. गृह्णीते, I. अगृह्णात्, Âtm. अगृह्णीत, O. गृह्णीयात्, Âtm. गृह्णीत, I. गृह्णातु (2. गृहाण), Âtm. गृह्णीतां ॥ Pf. 1. जग्राह (ă), 2. जग्रहिथ, 3. जग्राह, 4. जगृहिव, 5. जगृहथुः, 6. जगृहतुः, 7. जगृहिम, 8. जगृह, 9. जगृहुः, I A. 1. अग्रहीषं (§ 341 and § 348*), 2. अग्रहीः, 3. अग्रहीत्, Âtm. 1. अग्रहीषि, 2. अग्रहीष्ठाः, 3. अग्रहीष्ट, F. ग्रहीष्यति, P. F. ग्रहीता, B. गृह्यात्, Âtm. ग्रहीषीष्ट ॥ Pt. गृहीतः, Ger. गृहीत्वा ॥ Pass. गृह्यते, Aor. अग्राहि, Fut. ग्रहीष्यते or ग्राहिष्यते &c., Caus. ग्राहयति, Des. जिघृक्षति, Int. जरीगृह्यते, जाग्राढि (not जाग्रढि).

II. Parasmaipada Verbs.

158. ज्या *jyâ*, to grow weak.

This root takes Samprasâraṇa in the special tenses and before other weakening terminations. (See No. 157.)

P. जिनाति, I. अजिनात्, O. जिनीयात्, I. जिनातु ॥ Pf. 1. जिज्यौ, 2. जिज्यिथ or जिज्याथ, 3. जिज्यौ, 4. जिज्यिव, I A. अज्यासीत्, F. ज्यास्यति, B. जीयात् ॥ Pt. जीनः (जीतः as participle would be wrong, see Pâṇ. VIII. 2, 44; but it occurs in the sense of old (Am. Kosha, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn, Beiträge, vol. VI. p. 104), Ger. जीत्वा, °ज्याय ॥ Caus. ज्यापयति, Des. जिज्यासति, Int. जेजीयते.

159. ज्ञा *jñâ*, to know.

This verb substitutes जा *jâ* in the special tenses. (Pâṇ. VII. 3, 79.)

P. जानाति, I. अजानात्, O. जानीयात्, I. जानातु ॥ Pf. जज्ञौ, I A. अज्ञासीत्, F. ज्ञास्यति, P. F. ज्ञाता, B. ज्ञायात् or ज्ञेयात् ॥ Pt. ज्ञातः ॥ Pass. ज्ञायते, Aor. अज्ञायि, Caus. ज्ञपयति (ă), (see § 462, II, 15), Aor. अजिज्ञपत्, Des. जिज्ञासते, Int. जाज्ञायते.

160. बंध् *bandh*, to bind.

P. बध्नाति, I. अबध्नात्, O. बध्नीयात्, I. बध्नातु ॥ Pf. 1. बबंध, 2. बबंधिथ or बबंद्ध or बबंध, I A. 1. अभांत्सं, 2. अभांत्सीः, 3. अभांत्सीत्, 4. अभांत्स्व, 5. अबांद्धं, 6. अबांद्धां, 7. अभांत्स्म, 8. अबांद्ध, 9. अभांत्सुः, F. भंत्स्यति, P. F. बंद्धा, B. बध्यात् ॥ Pt. बद्धः, Ger. बद्ध्वा ॥ Pass. बध्यते, Caus. बंधयति, Aor. अबबंधत्, Des. बिभंत्सति, Int. बाबध्यते, बाबंद्धि.

III. Âtmanepada Verbs.

161. वृ *vri*, to cherish, (वृङ्.)

P. वृणीते, I. अवृणीत, O. वृणीत, I. वृणीतां ॥ Pf. वव्रे, I A. अवरिष्ट or अवरीष्ट or अवृत, F. वरिष्यते or वरीष्यते, P. F. वरिता or वरीता, B. वरिषीष्ट or वृषीष्ट ॥ Pt. वृतः ॥ Pass. व्रियते, Caus. वरयति (ă), Des. विवरिषते or विवरीषते, Int. वेव्रीयते, वर्वर्ति &c. Contracted forms of the Des. and Int., वुवूर्षति and वोवूर्यते.

Ad Class (*Adâdi, II Class*).

I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. 1. अद्मि, 2. अत्सि, 3. अत्ति, 4. अद्वः, 5. अत्थः, 6. अत्तः, 7. अद्मः, 8. अत्थ, 9. अदंति, I. 1. आदं, 2. आदः (Pâṇ. VII. 3, 100)*, 3. आदत्, 4. आद्व, 5. आत्तं, 6. आत्तां, 7. आद्म, 8. आत्त, 9. आदन्, O. अद्यात्, I. 1. अदानि, 2. अद्धि†, 3. अत्तु, 4. अदाव, 5. अत्तं, 6. अत्तां, 7. अदाम, 8. अत्त, 9. अदंतु ॥ Pf. 1. आद, 2. आदिथ &c.; or substituting घस्||, 1. जघास (*ă*), 2. जघसिथ, 3. जघास, 4. जक्षिव, 5. जक्षथुः, 6. जक्षतुः, 7. जक्षिम, 8. जक्ष, 9. जक्षुः, II A. 1. अघसं, 2. अघसः, 3. अघसत्, F. अत्स्यति, P. F. अत्ता, B. अद्यात् ॥ Pt. जग्धः¶, Ger. जग्ध्वा, °जग्ध (Pâṇ. II. 4, 36) ॥ Pass. अद्यते, Caus. आदयति, Aor. आदिदत्, Des. जिघत्सति.

163. प्सा *psâ*, to eat.

P. प्साति, I. 3. अप्सात्, 9. अप्सान् or अप्सुः (§ 322‡), O. प्सायात्, I. प्सातु ॥ Pf. पप्सौ, I A. अप्सासीत्, F. प्सास्यति, P. F. प्साता, B. प्सायात् or प्सेयात् ॥ Pass. प्सायते, Caus. प्सापयति, Des. पिप्सासति, Int. पाप्सायते.

164. मा *mâ*, to measure.

P. माति, I. 3. अमात्, 9. अमान् or अमुः, O. मायात्, I. मातु ॥ Pf. ममौ, I A. अमासीत्, F. मास्यति, P. F. माता, B. मेयात् ॥ Pt. मितः, Ger. मित्वा, °माय ॥ Pass. मीयते, Aor. अमायि, Caus. मापयति, Aor. अमीमपत्, Des. मित्सति, Int. मेमीयते, मामाति or मामेति.

165. या *yâ*, to go.

P. याति, I. 3. अयात्, 9. अयान् or अयुः, O. यायात्, I. यातु ॥ Pf. ययौ, I A. अयासीत्, F. यास्यति, P. F. याता, B. यायात् ॥ Pt. यातः ॥ Pass. यायते, Caus. यापयति, Aor. अयीयपत्, Des. यियासति, Int. यायायते.

166. ख्या *khyâ*, to proclaim.

P. ख्याति, I. अख्यात्, O. ख्यायात्, I. ख्यातु ॥ Pf. चख्यौ, II A. अख्यत्, F. ख्यास्यति, P. F. ख्याता, B. ख्यायात् or ख्येयात् ॥ Pt. ख्यातः ॥ Pass. ख्यायते, Aor. अख्यायि, Caus. ख्यापयति, Aor. अचिख्यपत्, Des. चिख्यासति, Int. चाख्यायते.

167. वश् *vaś*, to desire.

This root takes Samprasâraṇa before the strong terminations of the special tenses, and in the weakening forms generally.

P. 1. वश्मि, 2. वक्षि (§ 125, 120), 3. वष्टि, 4. उश्वः, 5. उष्ठः, 6. उष्टः, 7. उश्मः, 8. उष्ठ, 9. उशंति, I. 1. अवशं, 2. अवट्, 3. अवट्, 4. औश्व, 5. औष्टं, 6. औष्टां, 7. औश्म, 8. औष्ट, 9. औशन्, O. उश्यात्, I. 1. वशानि, 2. उड्ढि, 3. वष्टु, 4. वशाव, 5. उष्टं, 6. उष्टां, 7. वशाम,

* अद् inserts अ before terminations consisting of one consonant.

† When हि is added immediately to the final consonant of a root, it is changed to धि (Pâṇ. VI. 4, 101); § 321, note 1.

|| In the tenses where अद् is deficient, घस् is used instead.

¶ This is formed from जक्ष् to eat, a reduplicated form of घस्. (Pâṇ. II. 4, 36.)

8. उष्ठ, 9. उशंतु ॥ Pf. 3. उवाश, 9. ऊशुः, I A. अवाशीत् (ā), F. वशिष्यति, P. F. वशिता, B. उश्यात् ॥ Pass. उश्यते, Caus. वाशयति, Des. विवशिषति, Int. वावश्यते, वावष्टि.

168. हन् *han*, to kill.

This verb drops its final न् *n* before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pâṇ. VI. 4, 37). Before strong terminations beginning with vowels, हन् *han* becomes घ्न् *ghn* (Pâṇ. VII. 3, 54). In the aorist and benedictive वध् *vadh* is substituted. The desiderative, intensive, and the aorist passive are derived from घन् *ghan*, the causative from घत् *ghat*.

P. 1. हन्मि, 2. हंसि, 3. हंति, 4. हन्वः, 5. हथः, 6. हतः, 7. हन्मः, 8. हथ, 9. घ्नंति, I. 1. अहनं, 2. अहन्, 3. अहन्, 4. अहन्व, 5. अहतं, 6. अहतां, 7. अहन्म, 8. अहत, 9. अघ्नन्, O. हन्यात्, I. 1. हनानि, 2. जहि (Pâṇ. VI. 4, 36), 3. हंतु, 4. हनाव, 5. हतं, 6. हतां, 7. हनाम, 8. हत, 9. घ्नंतु ॥ Pf. 1. जघान (ā), (Pâṇ. VII. 3, 55), 2. जघनिथ or जघंथ, 3. जघान, 4. जघ्निव, 5. जघ्नथुः, 6. जघ्नतुः, 7. जघ्निम, 8. जघ्न, 9. जघ्नुः, I A. अवधीत्, F. हनिष्यति, P. F. हंता, B. वध्यात् ॥ Pt. हतः, Ger. हत्वा, °हत्य (§ 449) ॥ Pass. हन्यते, Aor. अघानि or अवधि (§ 407), Caus. घातयति, Aor. अजीघतत्, Des. जिघांसति, Int. जंघन्यते or जेघ्नीयते (Pâṇ. VII. 4, 30, vârt., he kills), जंघंति.

169. यु *yu*, to mix.

Verbs of this class ending in उ *u* take, in the special tenses, Vṛiddhi instead of Guṇa before weak terminations beginning with consonants. (Pâṇ. VII. 3, 89.)

P. 1. यौमि, 2. यौषि, 3. यौति, 4. युवः, 5. युथः, 6. युतः, 7. युमः, 8. युथ, 9. युवंति, I. 1. अयवं, 2. अयौः, 3. अयौत्, 4. अयुव, 5. अयुतं, 6. अयुतां, 7. अयुम, 8. अयुत, 9. अयुवन्, O. युयात्, I. 1. यवानि, 2. युहि, 3. यौतु, 4. यवाव, 5. युतं, 6. युतां, 7. यवाम, 8. युतं, 9. युवंतु ॥ Pf. 3. युयाव, 9. युयुवुः, I A. अयावीत्, F. यविष्यति, P. F. यविता, B. यूयात् ॥ Pt. युतः ॥ Pass. यूयते, Aor. अयावि, Caus. यावयति, Des. युयूषति or यियविषति, Int. योयूयते, योयोति.

170. रु *ru*, to shout.

The verbs तु *tu*, रु *ru*, स्तु *stu* may take ई *î* before *all* terminations of the special tenses beginning with consonants. (Pâṇ. VII. 3, 95.)

P. 1. रौमि or रवीमि, 2. रौषि or रवीषि, 3. रौति or रवीति, 4. रुवः or रुवीवः, 5. रुथः or रुवीथः, 6. रुतः or रुवीतः, 7. रुमः or रुवीमः, 8. रुथ or रुवीथ, 9. रुवंति, I. 1. अरवं, 2. अरौः or अरवीः, 3. अरौत् or अरवीत्, 4. अरुव or अरुवीव, 5. अरुतं or अरुवीतं, 6. अरुतां or अरुवीतां, 7. अरुम or अरुवीम, 8. अरुत or अरुवीत, 9. अरुवन्, O. रुयात् or रुवीयात्, I. 1. रवाणि, 2. रुहि or रुवीहि, 3. रौतु or रवीतु, 4. रवाव, 5. रुतं or रुवीतं, 6. रुतां or रुवीतां, 7. रवाम, 8. रुत or रुवीत, 9. रुवंतु ॥ Pf. 3. रुराव, 9. रुरुवुः, I A. अरावीत्, F. रविष्यति, P. F. रविता, B. रूयात् ॥ Pt. रुतः ॥ Pass. रूयते, Caus. रावयति, Des. रुरूषति, Int. रोरूयते.

Note—The Sârasvatî gives अरौषीत्, रोष्यति, and रोता; but see § 332, 4. It likewise extends the use of ई to नु to praise.

171. इ *i*, to go.

P. 1. एमि, 2. एषि, 3. एति, 4. इवः, 5. इथः, 6. इतः, 7. इमः, 8. इथ, 9. यंति, I. 1. आयं,



माष्टर्व्यः, मृज्यः or मार्ग्यः (Pâṇ. III. 1, 113) ॥ Pass. मृज्यते, Aor. अमार्जि, Caus. मार्जयति, Des. मिमृक्षति or मिमार्जिषति, Int. मरीमृज्यते, मर्मार्ष्टि.

175. वच् *vach*, to speak.

P. 1. वच्मि, 2. वक्षि, 3. वक्ति, 4. वच्वः, 5. वक्थः, 6. वक्तः, 7. वच्मः, 8. वक्थ, 9. वदंति or ब्रुवंति*, I. 1. अवचं, 2. अवक्, 3. अवक्, 4. अवच्व, 5. अवक्तं, 6. अवक्तां, 7. अवच्म, 8. अवक्त, 9. अवदन्*, O. वच्यात्, I. 1. वचानि, 2. वग्धि, 3. वक्तु, 4. वचाव, 5. वक्तं, 6. वक्तां, 7. वचाम, 8. वक्त, 9. वदंतु* ॥ Pf. 3. उवाच, 9. ऊचुः, II A. अवोचत् (§ 366), F. वक्ष्यति, P. F. वक्ता, B. उच्यात् ॥ Pt. उक्तः ॥ Pass. उच्यते, Aor. अवाचि, Caus. वाचयति, Aor. अवीवचत्, Des. विवक्षति, Int. वावच्यते.

176. रुद् *rud*, to cry, (रुदिर्.)

The verbs रुद् *rud*, स्वप् *svap*, श्वस् *śvas*, अन् *an*, जक्ष् *jaksh* take इ *i* before the terminations of the special tenses beginning with consonants, except य् *y* (Pâṇ. VII. 2, 76). Before weak terminations consisting of one consonant, ई *î* is inserted (Pâṇ. VII. 3, 98); or, according to others, अ *a* (Pâṇ. VII. 3, 99).

P. 1. रोदिमि, 2. रोदिषि, 3. रोदिति, 4. रुदिवः, 9. रुदंति, I. 1. अरोदं, 2. अरोदीः or अरोदः, 3. अरोदीत् or अरोदत्, 4. अरुदिव, 9. अरुदन्, O. रुद्यां, I. 1. रोदानि, 2. रुदिहि, 3. रोदितु, 4. रोदाव, 5. रुदितं, 6. रुदितां, 7. रोदाम, 8. रुदित, 9. रुदंतु ॥ Pf. रुरोद, I A. अरोदीत् or अरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुद्यात् ॥ Pt. रुदितः ॥ Pass. रुद्यते, Aor. अरोदि, Caus. रोदयति, Aor. अरूरुदत्, Des. रुरुदिषति or रुरोदिषति, Int. रोरुद्यते.

177. जक्ष् *jaksh*, to eat, to laugh ‖.

Seven verbs, जक्ष् *jaksh*, जागृ *jâgṛi*, to wake, दरिद्रा *daridrâ*, to be poor, चकास् *chakâs*, to shine, शास् *śâs*, to rule, दीधी *dîdhî*, to shine, वेवी *vevî*, to obtain, are called अभ्यस्त *abhyasta* (reduplicated). They take अति *ati* and अतु *atu* in the 3rd pers. plur. present and imperative, and उः *uḥ* instead of अन् *an* in the 3rd pers. plur. imperfect (§ 321 †).

P. 3. जक्षिति, 9. जक्षति, I. अजक्षीत् or अजक्षत्, O. जक्ष्यात्, I. 3. अजक्षीत् or अजक्षत्, 9. अजक्षुः (§ 321 ‡) ॥ Pf. जजक्ष, I A. अजक्षीत्, F. जक्षिष्यति.

178. जागृ *jâgṛi*, to wake. (Pâṇ. VI. 1, 192, accent.)

P. 1. जागर्मि, 2. जागर्षि, 3. जागर्ति, 4. जागृवः, 5. जागृथः, 6. जागृतः, 7. जागृमः, 8. जागृथ, 9. जाग्रति, I. 1. अजागरं, 2. अजागः, 3. अजागः, 4. अजागृव, 5. अजागृतं, 6. अजागृतां, 7. अजागृम, 8. अजागृत, 9. अजागरुः, O. जागृयात्, I. 1. जागराणि, 2. जागृहि, 3. जागर्तु, 4. जागराव, 5. जागृतं, 6. जागृतां, 7. जागराम, 8. जागृत, 9. जाग्रतु ॥ Pf. 3. जजागार or जागरांचकार (Pâṇ. III. 1, 38), 9. जजागरुः, I A. अजागरीत् (see preface, p. ix), F. जागरिष्यति, P. F. जागरिता, B. जागर्यात् ॥ Pt. जागरितः ॥ Pass. जागर्यते, Aor. अजागारि, Caus. जागरयति, Des. जिजागरिषति. No Intensive.

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* The 3rd pers. plur. present of वच् does not occur (Siddh.-Kaum. vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच्.

‖ जक्ष् to eat, from घस्; जक्ष् to laugh, from हस्.

179. दरिद्रा *daridrâ*, to be poor. (Pâṇ. VI. 1, 192, accent.)

In दरिद्रा *daridrâ* the final आ *â* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pâṇ. VI. 4, 114). Before strong terminations beginning with vowels the आ *â* is lost (Pâṇ. VI. 4, 112).

P. 1. दरिद्रामि, 2. दरिद्रासि, 3. दरिद्राति, 4. दरिद्रिवः, 9. दरिद्रति, I. 3. अदरिद्रात्, 6. अदरिद्रितां, 9. अदरिद्रुः, O. दरिद्रियात्, I. 1. दरिद्राणि, 2. दरिद्रिहि, 3. दरिद्रातु, 4. दरिद्राव, 5. दरिद्रितं, 6. दरिद्रितां, 7. दरिद्राम, 8. दरिद्रित, 9. दरिद्रतु ॥ Pf. ददरिद्रौ or दरिद्रांचकार (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रीत् or अदरिद्रासीत् (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्यति (Pâṇ. VI. 4, 114, vârt.), P. F. दरिद्रिता (not दरिद्राता).

180. शास् *śâs*, to command, (शासु.) (Pâṇ. VI. 1, 188.)

शास् *śâs* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pâṇ. VI. 4, 34.)

P. 1. शास्मि, 2. शास्सि, 3. शास्ति, 4. शिष्वः, 9. शासति, I. 1. अशासं, 2. अशाः or अशात्, 3. अशात् (§ 132), 4. अशिष्व, 5. अशिष्टं, 6. अशिष्टां, 7. अशिष्म, 8. अशिष्ट, 9. अशासुः, O. शिष्यात्, I. 1. शासानि, 2. शाधि (§ 132), 3. शास्तु, 4. शासाव, 5. शिष्टं, 6. शिष्टां, 7. शासाम, 8. शिष्ट, 9. शासतु ॥ Pf. शशास, II A. अशिषत्, F. शासिष्यति, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शासयति, Des. शिशासिषति, Int. शेशिष्यते.

II. Âtmanepada Verbs.

181. चक्ष् *chaksh*, to speak, (चक्षिङ्.)

P. 1. चक्षे, 2. चक्षे, 3. चष्टे, 4. चक्ष्वहे, 5. चक्षाथे, 6. चक्षाते, 7. चक्ष्महे, 8. चड्ढ्वे, 9. चक्षते, I. 3. अचष्ट, 9. अचक्षत, O. चक्षीत, I. चष्टां ॥ Pf. चचक्षे.

The other forms are supplied from ख्या or क्शा, the Red. Perf. optionally, (Pâṇ. II. 4, 54, 55): Pf. चख्यौ ॥ II A. अख्यत् or °त, F. ख्यास्यति or °ते, B. ख्यायात् or ख्येयात्, or Âtm. ख्यासीष्ट.

182. ईश् *îś*, to rule.

The root ईश् *îś* takes इ *i* before the 2nd pers. sing. present and imperative (Pâṇ. VII. 2, 77). ईड् *îḍ* and जन् *jan* do the same, and likewise insert इ *i* before the 2nd pers. plur. present, [imperfect,] and imperative (Pâṇ. VII. 2, 78). The commentators, however, extend the latter rule to ईश् *îś*. See notes to Pâṇ. VII. 2, 78.

P. 1. ईशे, 2. ईशिषे, 3. ईष्टे, 8. ईशिध्वे, I. 3. ऐष्ट, 8. ऐशिध्वं or ऐड्ढ्वं, O. ईशीत, I. 1. ईशै, 2. ईशिष्व, 3. ईष्टां, 8. ईशिध्वं or ईड्ढ्वं ॥ Pf. ईशांचक्रे, I A. ऐशिष्ट.

183. आस् *âs*, to sit.

P. आस्ते, I. आस्त, O. आसीत, I. आस्तां ॥ Pf. आसांचक्रे (part. आसीनः, Pâṇ. VII. 2, 83), I A. आसिष्ट, F. आसिष्यते.

184. सू *sû*, to bear, (षूङ्.)

P. सूते, I. असूत, O. सुवीत, I. 1. सुवै (Pâṇ. VII. 3, 88), 2. सूष्व, 3. सूतां, 4. सुवावहै, 5. सुवाथां, 6. सुवातां, 7. सुवामहै, 8. सूध्वं, 9. सुवतां ॥ Pf. सुषुवे, I A. असविष्ट or असोष्ट

(§ 337, I. 1), F. सविष्यते or सोष्यते, B. सविषीष्ट or सोषीष्ट ॥ Pt. सूनः (Pâṇ. VIII. 2, 45) ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूषवत्, Des. सुसूषते (Pâṇ. VIII. 3, 61), Int. सोषूयते.

185. शी *śî*, to lie down, to sleep, (शीङ्.)

The verb शी *śî* takes Guṇa in the special tenses (Pâṇ. VII. 4, 21), and inserts र् *r* in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये, 2. शेषे, 3. शेते, 4. शेवहे, 5. शयाथे, 6. शयाते, 7. शेमहे, 8. शेध्वे, 9. शेरते (Pâṇ. VII. 1, 6), I. 1. अशयि, 2. अशेथाः, 3. अशेत, 4. अशेवहि, 5. अशयाथां, 6. अशयातां, 7. अशेमहि, 8. अशेध्वं, 9. अशेरत, O. शयीत, I. 1. शयै, 2. शेष्व, 3. शेतां, 4. शयावहै, 5. शयाथां, 6. शयातां, 7. शयामहै, 8. शेध्वं, 9. शेरतां ॥ Pf. शिश्ये, I A. अशयिष्ट, F. शयिष्यते, B. शयीत ॥ Pt. शयितः ॥ Pass. शय्यते (Pâṇ. VII. 4, 22), Aor. अशायि, Caus. शाययति, Des. शिशयिषते, Int. शाशय्यते, शेशेति.

186. इ *i*, to go, (इङ्.) (Pâṇ. VI. 1, 186, accent.)

This verb is always used with अधि *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते, I. 3. अध्यैत, 6. अध्यैयातां (Sâr. II. 5, 8), 9. अध्यैयत, O. अधीयीत, I. 1. अध्ययै, 2. अधीष्व, 3. अधीतां, 4. अध्ययावहै, 5. अधीयाथां, 6. अधीयातां, 7. अध्ययामहै, 8. अधीध्वं, 9. अधीयतां ॥ Pf. अधिजगे (Pâṇ. II. 4, 49), I A. 3. अध्यैष्ट, 6. अध्यैषातां, 9. अध्यैषत, or 3. अध्यगीष्ट (Siddh.-Kaum. vol. II. p. 119), 6. अध्यगीषातां, 9. अध्यगीषत, F. अध्येष्यते, Cond. अध्यैष्यत or अध्यगीष्यत, P. F. अध्येता, B. अध्येषीष्ट ॥ Pt. अधीतः ॥ Pass. अधीयते, Aor. अध्यगायि or अध्यायि, Caus. अध्यापयति, Aor. अध्यापिपत् or अध्यजीगपत्, Des. अधीषिषति or अधिजिगांसते.

III. Parasmaipada and Âtmanepada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेष्मि, 2. द्वेक्षि, 3. द्वेष्टि, 4. द्विष्वः, 9. द्विषंति, I. 1. अद्वेषं, 2. अद्वेट्, 3. अद्वेट्, 4. अद्विष्व, 9. अद्विषन् or अद्विषुः (§ 321‡), O. द्विष्यात्, I. 1. द्वेषाणि, 2. द्विड्ढि, 3. द्वेष्टु, 4. द्वेषाव, 5. द्विष्टं, 6. द्विष्टां, 7. द्वेषाम, 8. द्विष्ट, 9. द्विषंतु ॥ Pf. दिद्वेष, I A. अद्विक्षत्, F. द्वेक्ष्यति, P. F. द्वेष्टा, B. द्विष्यात्, Âtm. द्विक्षीष्ट ॥ Pt. द्विष्टः ॥ Pass. द्विष्यते, Aor. अद्वेषि, Caus. द्वेषयति, Aor. अदिद्विषत्, Des. दिद्विक्षति, Int. देद्विष्यते, देद्वेष्टि.

188. दुह् *duh*, to milk.

P. 1. दोह्मि, 2. धोक्षि, 3. दोग्धि, 4. दुह्वः, 5. दुग्धः, 6. दुग्धः, 7. दुह्मः, 8. दुग्ध, 9. दुहंति, I. 1. अदोहं, 2. अधोक्, 3. अधोक्, 4. अदुह्व, O. दुह्यात्, I. 1. दोहानि, 2. दुग्धि, 3. दोग्धु, 4. दोहाव, 5. दुग्धं, 6. दुग्धां, 7. दोहाम, 8. दुग्ध, 9. दुहंतु ॥ Pf. दुदोह, I A. अधुक्षत् &c. (see § 362), F. धोक्ष्यति.

189. स्तु *stu*, to praise, (ष्टुञ्.)

P. 1. स्तौमि or स्तवीमि (see No. 170), 2. स्तौषि or स्तवीषि, 3. स्तौति or स्तवीति, 4. स्तुवः or स्तुवीवः, 9. स्तुवंति, I. 1. अस्तवं, 2. अस्तौः or अस्तवीः, 3. अस्तौत् or अस्तवीत्, 4. अस्तुव or अस्तुवीव, 9. अस्तुवन्, O. स्तुयात्, Âtm. स्तुवीत, I. 1. स्तवानि, 2. स्तुहि or स्तुवीहि, 9. स्तौतु



194. ह्री *hrî*, to be ashamed. (Pâṇ. VI. 1, 192, accent.)

P. 3. जिह्रेति, 6. जिह्रीतः, 9. जिह्रियति (§ 110), I. अजिह्रेत्, O. जिह्रीयात्, I. जिह्रेतु ॥ Pf. 3. जिह्राय, 6. जिह्रियतुः, 9. जिह्रियुः or जिह्रयांचकार, I A. अह्रैषीत्, F. ह्रेष्यति, P. F. ह्रेता, B. ह्रीयात् ॥ Pt. ह्रीणः or ह्रीतः (Pâṇ. VIII. 2, 56) ॥ Pass. ह्रीयते, Caus. ह्रेपयति, Aor. अजिह्रिपत्, Des. जिह्रीषति, Int. जेह्रीयते.

195. पॄ *pṝ*, to fill, to guard.

This verb, and others in which final ॠ *ṝ* is preceded by a labial, changes the vowel into उर् *ur*, except where the vowel requires Guṇa or Vṛiddhi. (Pâṇ. VII. 1, 102.)

P. 1. पिपर्मि, 2. पिपर्षि, 3. पिपर्ति, 4. पिपूर्वः, 5. पिपूर्थः, 6. पिपूर्तः, 7. पिपूर्मः, 8. पिपूर्थ, 9. पिपुरति, I. 1. अपिपरं, 2. अपिपः (or अपिपरः, Sâr.), 3. अपिपः (or अपिपरत्), 4. अपिपूर्व, 5. अपिपूर्तं, 6. अपिपूर्तां, 7. अपिपूर्म, 8. अपिपूर्त, 9. अपिपरुः, O. पिपूर्यात्, I. 1. पिपराणि, 2. पिपूर्हि, 3. पिपर्तु, 4. पिपराव, 5. पिपूर्तं, 6. पिपूर्तां, 7. पिपराम, 8. पिपूर्त, 9. पिपुरतु ॥ Pf. 1. पपार (*ă*), 2. पपरिथ, 3. पपार, 4. पपरिव, 5. पपरथुः or पप्रथुः, 6. पपरतुः or पप्रतुः, 7. पपरिम, 8. पपर, 9. पपरुः or पप्रुः (Pâṇ. VII. 4, 11, 12), I A. अपारीत्, F. परिष्यति (*î*), P. F. परिता or परीता, B. पूर्यात् ॥ Pt. पूर्तः (Pâṇ. VIII. 2, 57), पूर्णः, and पूरितः are referred to पूर् (§ 442, 7), Ger. पूर्त्वा, °पूर्य ॥ Pass. पूर्यते, Caus. पारयति, Aor. अपीपरत्, Des. पुपूर्षति or पिपरिषति (*î*), Int. पोपूर्यते, पापर्ति.

Several optional forms are derived from another root पृ, with short ऋ. Thus, P. 3. पिपर्ति, 6. पिपृतः, 9. पिप्रति, I. 3. अपिपः, 6. अपिपृतां, 9. अपिपरुः, O. पिपृयात् ॥ I A. अपार्षीत्, B. प्रियात् ॥ Pass. प्रियते (§ 390), Int. पेप्रीयते (§ 481).

196. हा *hâ*, to leave, (ओहाक्.)

Reduplicated verbs ending in आ *â* (except the घु *ghu* verbs, see § 392 *) substitute ई *î* for आ *â* before strong terminations beginning with consonants (Pâṇ. VI. 4, 113). The verb हा *hâ*, however, may also substitute इ *i* (Pâṇ. VI. 4, 116).

P. 1. जहामि, 2. जहासि, 3. जहाति, 4. जहीवः (*ĭ*), 5. जहीथः (*ĭ*), 6. जहीतः (*ĭ*), 7. जहीमः (*ĭ*), 8. जहीथ (*ĭ*), 9. जहति, I. 1. अजहां, 2. अजहाः, 3. अजहात्, 4. अजहीव (*ĭ*), 9. अजहुः, O. जह्यात् (Pâṇ. VI. 4, 118), I. 1. जहानि, 2. जहीहि (*ĭ*) or जहाहि (Pâṇ. VI. 4, 117), 3. जहातु, 4. जहाव, 5. जहीतं (*ĭ*), 6. जहीतां (*ĭ*), 7. जहाम, 8. जहीत (*ĭ*), 9. जहतु ॥ Pf. 1. जहौ, 2. जहिथ or जहाथ, 3. जहौ, 4. जहिव, 5. जहथुः, 6. जहतुः, 7. जहिम, 8. जह, 9. जहुः, I A. अहासीत्, F. हास्यति, P. F. हाता, B. हेयात् ॥ Pt. हीनः, Ger. हित्वा (Pâṇ. VII. 4, 43), °हाय ॥ Pass. हीयते, Caus. हापयति, Aor. अजीहपत्, Des. जिहासति, Int. जेहीयते.

197. ऋ *ṛi*, to go.

P. 3. इयर्ति, 6. इयृतः, 9. इयृति, I. 3. ऐयः (or ऐयरत्), 6. ऐयृतां, 9. ऐयरुः, O. इयृयात्, I. 1. इयराणि, 2. इयृहि, 3. इयर्तु, 4. इयराव, 5. इयृतं, 6. इयृतां, 7. इयराम, 8. इयृत, 9. इयृतु ॥ Pf. 1. आर, 2. आरिथ, I A. आरत्, 9. आरन् (§ 364), F. अरिष्यति, P. F. अर्ता, B. अर्यात्.

II. Âtmanepada Verbs.

198. मा *mâ*, to measure, (माङ्.)

P. 1. मिमे, 2. मिमीषे, 3. मिमीते, 4. मिमीवहे, 5. मिमाथे, 6. मिमाते, 7. मिमीमहे, 8. मिमीध्वे,

9. मिमते, I. 1. अमिमि, 2. अमिमीथाः, 3. अमिमीत, 4. अमिमीवहि, 5. अमिमाथां, 6. अमिमातां, 7. अमिमीमहि, 8. अमिमीध्वं, 9. अमिमत, O. मिमीत, I. 1. मिमै, 2. मिमीष्व, 3. मिमीतां, 4. मिमावहै, 5. मिमाथां, 6. मिमातां, 7. मिमामहै, 8. मिमीध्वं, 9. मिमतां ॥ Pf. 1. ममे, 2. ममिषे, 3. ममे, 4. ममिवहे, 5. ममाथे, 6. ममाते, 7. ममिमहे, 8. ममिध्वे, 9. ममिरे, I A. 1. अमासि, 2. अमास्थाः, 3. अमास्त, 4. अमास्वहि, 5. अमासाथां, 6. अमासातां, 7. अमास्महि, 8. अमाध्वं, 9. अमासत, F. मास्यते, P. F. माता, B. मासीष्ट ॥ Pt. मितः, Ger. मित्वा, °माय (not मीय, Pâṇ. VI. 4, 69) ॥ Pass. मीयते, Aor. अमायि, Caus. मापयति, Des. मित्सते, Int. मेमीयते.

III. Parasmaipada and Âtmanepada Verbs.

199. भृ *bhṛi*, to carry, (डुभृञ्.)

P. 1. बिभर्मि, 2. बिभर्षि, 3. बिभर्ति, 4. बिभृवः, 5. बिभृथः, 6. बिभृतः, 7. बिभृमः, 8. बिभृथ, 9. बिभ्रति, Âtm. 1. बिभ्रे, 2. बिभृषे, 3. बिभृते, I. 3. अबिभः, 6. अबिभृतां, 9. अबिभरुः, Âtm. 3. अबिभृत, 6. अबिभ्रातां, 9. अबिभ्रत, O. बिभृयात्, Âtm. बिभ्रीत, I. 1. बिभराणि, 2. बिभृहि, 3. बिभर्तु ॥ Pf. 1. बभार (*ă*), 2. बभर्थ, 3. बभार, 4. बिभृव (§ 334; Pâṇ. VII. 2, 13) or बिभरांचकार, I A. अभार्षीत्, Âtm. अभृत, F. भरिष्यति, P. F. भर्ता, B. भ्रियात्, Âtm. भृषीष्ट ॥ Pt. भृतः ॥ Pass. भ्रियते, Caus. भारयति, Des. बुभूर्षति, or बिभरिषति, if it follows the Bhû class (Pâṇ. VII. 2, 49), Int. बेभ्रीयते, बर्भर्ति.

200. दा *dâ*, to give, (डुदाञ्.)

The घु *ghu* verbs (§ 392*) drop आ *â* before strong terminations, when other reduplicated verbs (see No. 196) change आ *â* to ई *î*. (Pâṇ. VI. 4, 112, 113.)

P. 1. ददामि, 2. ददासि, 3. ददाति, 4. दद्वः, 5. दत्थः, 6. दत्तः, 7. दद्मः, 8. दत्थ, 9. ददति, Âtm. 1. ददे, 2. दत्से, 3. दत्ते, 4. दद्वहे, 5. ददाथे, 6. ददाते, 7. दद्महे, 8. दद्ध्वे, 9. ददते, I. 1. अददां, 2. अददाः, 3. अददात्, 4. अदद्व, 5. अदत्तं, 6. अदत्तां, 7. अदद्म, 8. अदत्त, 9. अददुः, Âtm. 1. अददि, 2. अदत्थाः, 3. अदत्त, 4. अदद्वहि, 5. अददाथां, 6. अददातां, 7. अदद्महि, 8. अदद्ध्वं, 9. अददत, O. दद्यात्, Âtm. ददीत, I. 1. ददानि, 2. देहि (Pâṇ. VI. 4, 119), 3. ददातु, 4. ददाव, 5. दत्तं, 6. दत्तां, 7. ददाम, 8. दत्त, 9. ददतु, Âtm. 1. ददै, 2. दत्स्व, 3. दत्तां, 4. ददावहै, 5. ददाथां, 6. ददातां, 7. ददामहै, 8. दद्ध्वं, 9. ददतां ॥ Pf. 1. ददौ, 2. ददिथ or ददाथ, 3. ददौ, 4. ददिव, 5. ददथुः, 6. ददतुः, 7. ददिम, 8. दद, 9. ददुः, Âtm. 1. ददे, 2. ददिषे, 3. ददे, 4. ददिवहे, 5. ददाथे, 6. ददाते, 7. ददिमहे, 8. ददिध्वे, 9. ददिरे, II A. 1. अदां, 9. अदुः, Âtm. अदिषि (see p. 184), F. दास्यति, °ते, P. F. दाता, B. देयात्, Âtm. दासीष्ट ॥ Pt. दत्तः (§ 436), Ger. दत्त्वा, °दाय ॥ Pass. दीयते, Aor. अदायि, Caus. दापयति, Aor. अदीदपत्, Des. दित्सति, Int. देदीयते, दादाति.

201. धा *dhâ*, to place, (डुधाञ्.)

This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ध्, if lost, must be thrown forward on the initial द्; hence 2nd pers. dual Pres. धत्थः &c. (§ 118, note). The Pt. is हितः, Ger. हित्वा, °धाय.

202. निज् *nij*, to cleanse, (णिजिर्.)

The verbs निज् *nij*, विज् *vij*, to separate, and विष् *vish*, to embrace, take Guṇa in their reduplicative syllable. (Pâṇ. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321†) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pâṇ. VII. 3, 87.)

P. 1. नेनेज्मि, 2. नेनेक्षि, 3. नेनेक्ति, 9. नेनिजति, I. 1. अनेनिजं, 2. अनेनेक्, 3. अनेनेक्, 7. अनेनिज्म, 9. अनेनिजुः, O. नेनिज्यात्, I. 1. नेनिजानि, 2. नेनिग्धि, 3. नेनेक्तु ॥ Pf. निनेज, I A. अनैक्षीत् or II A. अनिजत्, F. नेक्ष्यति, P. F. नेक्ता, B. निज्यात्, Âtm. निक्षीष्ट ॥ Caus. नेजयति, Aor. अनीनिजत्, Des. निनिक्षति, Int. नेनिज्यते, नेनेक्ति.

Rudh Class (*Rudhâdi, VII Class*).

I. Parasmaipada and Âtmanepada Verbs.

203. रुध् *rudh*, to shut out, (रुधिर्.)

P. रुणद्धि, I. अरुणत्, O. रुंध्यात्, I. रुणद्धु ॥ Pf. 1. रुरोध, 2. रुरोधिथ, 3. रुरोध, 7. रुरुधिम, 9. रुरुधुः, I A. अरौत्सीत् or II A. अरुधत्, Âtm. अरुद्ध, F. रोत्स्यति, P. F. रोद्धा, B. रुध्यात्, Âtm. रुत्सीष्ट ॥ Pt. रुद्धः, Ger. रुद्ध्वा, °रुध्य ॥ Pass. रुध्यते, Aor. अरोधि, Caus. रोधयति, Des. रुरुत्सति, Int. रोरुध्यते, रोरोद्धि.

II. Parasmaipada Verbs.

204. शिष् *śish*, to distinguish, (शिषॢ.)

P. 1. शिनष्मि, 2. शिनक्षि, 3. शिनष्टि, 4. शिंष्वः, 5. शिंष्ठः, 6. शिंष्टः, 7. शिंष्मः, 8. शिंष्ठ, 9. शिंषंति, I. 1. अशिनषं, 2. अशिनट्, 3. अशिनट्, 4. अशिंष्व, 5. अशिंष्टं, 6. अशिंष्टां, 7. अशिंष्म, 8. अशिंष्ट, 9. अशिंषन्, O. शिंष्यात्, I. 1. शिनषाणि, 2. शिंड्ढि (or शिंढि), 3. शिनष्टु ॥ Pf. शिशेष, II A. अशिषत्, F. शेक्ष्यति, P. F. शेष्टा, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शेषयति, Des. शिशिक्षति, Int. शेशिष्यते, शेशेष्टि.

205. हिंस् *hiṁs*, to strike, (हिसि.)

P. हिनस्ति, I. 1. अहिनसं, 2. अहिनः or अहिनत्, 3. अहिनत् (§ 132), 4. अहिंस्व, 5. अहिंस्तं, 6. अहिंस्तां, 7. अहिंस्म, 8. अहिंस्त, 9. अहिंसन्, O. हिंस्यात्, I. 1. हिनसानि, 2. हिंधि, 3. हिनस्तु ॥ Pf. जिहिंस, I A. अहिंसीत्, F. हिंसिष्यति, P. F. हिंसिता, B. हिंस्यात् ॥ Pt. हिंसितः ॥ Pass. हिंस्यते, Caus. हिंसयति, Aor. अजिहिंसत्, Des. जिहिंसिषति, Int. जेहिंस्यते, जेहिंस्ति.

206. भंज् *bhañj*, to break, (भञ्जो.)

P. भनक्ति, I. अभनक्, O. भंज्यात्, I. भनक्तु ॥ Pf. बभंज, I A. अभांक्षीत्, F. भंक्ष्यति, P. F. भंक्ता, B. भज्यात् ॥ Pt. भग्नः ॥ Pass. भज्यते, Aor. अभंजि or अभाजि (§ 407), Caus. भंजयति, Des. बिभंक्षति, Int. बंभज्यते, बंभंक्ति.

207. अंज् *añj*, to anoint, (अंजू.)

P. अनक्ति, I. आनक्, O. अंज्यात्, I. अनक्तु ॥ Pf. आनंज, I A. आंजीत्, F. अंजिष्यति or अंक्ष्यति, B. अज्यात् ॥ Pt. अक्तः, Ger. अंजित्वा or अंक्त्वा or अक्त्वा (Pâṇ. VI. 4, 32; § 438), °अज्य ॥ Pass. अज्यते, Aor. आंजि, Caus. अंजयति, Aor. आंजिजत्, Des. अंजिजिषति.



APPENDIX II.

On the Accent in Sanskrit.

§ 1. Although in Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanâgarî, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at *tráyaḥ*, tres, but *tribhíḥ*, tribus, and *tṛitíya*, tertius; at *émi*, I go, but *imáḥ*, we go; at *bódhâmi*, I know, but *tudámi*, I strike; at *váktum*, to speak, but *uktáḥ*, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit *Svara*, i. e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the *cantilena* of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words.



Whatever the accent became in later times, its very name of *prosodia, accentus,* i. e. by-song, shows that in Greek and Latin, too, it was originally musical, that *tonos* meant pitch, *oxys*, high pitch, *barys*, low pitch, and that *perispômenos*, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the *udâtta* and the *svarita*. The *udâtta* is pronounced by raising the voice, the *svarita* by a combined raising and falling of the voice. All vowels which have neither of these accents are called *anudâtta*, i. e. without *udâtta*, though they might with equal justice be called *asvarita*, without the *svarita*. The *anudâtta*, immediately preceding an *udâtta* or *svarita* vowel, is sometimes called *anudâttatara* or *sannatara**. (Pâṇ. I. 2, 29-31.)

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* Bopp, following Professor Roth (Nir. p. LVIII), calls this accent *sannatatara*, as if from *sannata*, depressed; it is, however, derived from *sanna*, the participle of *sad*, to sink.

In transliterated words I mark the *udâtta* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *udâtta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *udâtta* or original *svarita*, as phonetically *anudâttatara*. If the *anudâtta* must be marked in transliterated words, it can be marked by the *gravis*. Thus in *té àvardhanta*, they grew, *té* has the *udâtta*, *à* the *anudâtta*. If the two words coalesce into *te 'vardhanta*, then *e* takes the *svarita*, *tẽ 'vardhanta*. Similarly, *sruchí+ìva* become *sruchĩva; trí+àmbakam* become *tryãmbakam.*

§ 4. In Sanskrit the accents are indicated in the following way:

The *udâtta* is never indicated at all, but only the *svarita*, (whether original or dependent,) and the *anudâttatara* (*sannatara*), i. e. the *anudâtta* immediately preceding an *udâtta* or *svarita* syllable. The sign of the *svarita* is ॑, that of the *anudâttatara* is ॒.

Whenever we find a syllable marked by ॒, the sign of the *anudâttatara*, we know that the next syllable, if left without any mark, is *udâtta;* if marked by ॑, it is *svarita*. Hence अ॒ग्निः is *agníḥ*, क॒न्या॑ is *kanyã*.

A monosyllabic word, if *udâtta*, has no mark at all. Ex. यः *yáḥ*, नु *nú*.

A monosyllabic word, if *anudâtta*, is marked by ॒. Ex. व॒ः *vaḥ*, नः *naḥ*.

A monosyllabic word, if *svarita*, is marked by ॑. Ex. स्व॑ः *svãḥ*.

§ 5. As a general rule every word has but one syllable either *udâtta* or *svarita*, the rest of the syllables being *anudâtta*. Any syllable may have the accent. But if an *udâtta* syllable is followed by an *anudâtta* syllable, its *anudâtta* is changed into what is called the dependent *svarita*. Ex. अ॒ग्निना॑ *agnínâ*. Here अग् *ag*, originally *anudâtta*, is pronounced and marked as *anudâttatara;* नि *ni* is *udâtta*, and is therefore without any mark; ना *nâ*, originally *anudâtta*, becomes *svarita*, and is marked accordingly. In transliteration this dependent *svarita* need not be marked, nor the *anudâttatara*. Both may be treated as *anudâtta*, i. e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anudâtta* syllables, they have all to be marked by the sign of *anudâttatara*. Ex. आ॒प्नु॒वा॒नः *âpnuvânaḥ;* हृ॒द॒य्य॑या *hṛidayyãyâ*.

§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit:

1. A word consisting of one syllable which has the *udâtta*, is called *udâtta*. Ex. यः *yáḥ*, नु *nú*, कं *kám*.
2. A word which has the *udâtta* on the last syllable, is called *antodâtta*. Ex. अ॒ग्निः *agníḥ*, ज॒नि॒ता *janitá*.
3. A word which has the *udâtta* on the first syllable, is called *âdyudâtta*. Ex. इन्द्रः *índraḥ*, होता *hótâ*.
4. A word which has the *udâtta* on the middle syllable, is called *madhyodâtta*. Ex. अ॒ग्निना॑ *agnínâ*, अ॒ग्निभिः *agníbhiḥ*.
5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. क्व॑ *kvã*, स्व॑ः *svãḥ*.
6. A word which has the original *svarita* on the last syllable, is called *antasvarita*. Ex. क॒न्या॑ *kanyã*.

7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita.* Ex. हृदय्यया *hṛidayyã́yá.*

8. A word which has the original *svarita* on the first syllable, is called *ádisvarita.* Ex. स्वर्णरे *svãrṇare.*

9. A word without *udâtta* or *svarita,* is called *sarvânudâtta.* Ex. वः *vaḥ,* नः *naḥ.*

10. A word with two *udâtta* syllables, is called *dvirudâtta;* बृहस्पतिः *bṛíhaspátiḥ.* Here the first syllable is *udâtta,* and is therefore not marked at all. The second syllable is *anudâtta,* and according to rule would become *svarita.* But as the next syllable is *udâtta* again, the *anudâtta* becomes *anudâttatara,* and is marked accordingly. The third syllable is *udâtta,* and the last, originally *anudâtta,* becomes *svarita.*

In मित्रावरुणौ *mitrávárunau,* the first syllable is *anudâtta,* but becomes *anudâttatara,* because an *udâtta* follows. The second syllable is *udâtta,* so is the third, and hence neither of them has any mark. The fourth syllable, being *anudâtta,* becomes *svarita,* because it follows an *udâtta.* The last syllable is *anudâtta* and, as nothing follows, is left without a mark.

11. A word with three *udâtta* syllables, is called *trirudâtta;* इंद्राबृहस्पती *índrâbṛíhaspátî.*

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in *udâtta* is followed by a word beginning with an *anudâtta* syllable, the *anudâtta* syllable is pronounced as *svarita.* Thus यः + च, i. e. *yáḥ* + *chà,* become यश्च *yáśchã,* where the mark of the dependent *svarita* on च *cha* shows that य *ya* has the *udâtta.*

If a word ending in an *anudâtta* is followed by a word beginning with an *udâtta* or *svarita,* the *anudâtta* becomes *anudâttatara.* Ex. अजनयत् *ájanayat* + तं *tám* become अजनयत्तं *ájanayat tám.*

If a word ending in a *svarita,* which replaces an original *anudâtta,* is followed by another word having the *udâtta* on the first syllable, the general rule requires the *svarita,* being originally an *anudâtta,* to become *anudâttatara,* so that we have to write यश्च तत् *yáś cha tát.* Here we see that यः *yáḥ* has the *udâtta,* because otherwise, at the beginning of a sentence, it would have to be marked with *anudâttatara.* As च *cha* has the *anudâttatara,* we see that it was originally *anudâtta,* and became *anudâttatara,* because the next syllable तत् *tát* has the *udâtta,* which need not be marked.

If instead of तत् *tát,* which has the *udâtta,* we put ह्यः *hyãḥ,* which has the *svarita,* we should have to write यश्च ह्यः *yáś cha hyãḥ,* the sign of the *svarita* on ह्यः *hyãḥ* showing first, that ह्यः *hyaḥ* cannot be *udâtta,* for in that case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anudâtta,* for in that case it could not be preceded by an *anudâttatara.*

If an original *svarita* follows after a final *udâtta,* it retains the sign of the *svarita,* but it is then impossible to say whether that sign marks the original or the dependent *svarita.* Ex. आत्मा क्व *âtmá*+*kvã* (Rv. I. 164, 4). Only, if an *udâtta* followed after क्व *kvã,* its *svarita* would remain (see § 9), while the dependent *svarita* would become *anudâttatara.*

If a word such as अरुणयुग्भिः *aruṇayúgbhiḥ,* having the *udâtta* on *yúg,* stands by itself, it must have the *anudâttatara* sign, not only under ण *ṇa,* which immediately precedes the *udâtta* syllable, but likewise under अ *a* and रु *ru.* But if preceded by अग्निः *agníḥ,* which has *udâtta* on the last, the first syllable takes the *svarita,* the second requires no mark at all, and the third keeps its *anudâttatara* mark; अग्निररुणयुग्भिः *agnír aruṇayúgbhiḥ.*



nvīndra. एव + हि + अस्य = एवा ह्यस्य *evá+hí+asya=evá hyăsya* (Rv. 1. 8, 8). Also, नदी *nadí*, plur. नद्यः *nadyăḥ*, but gen. sing. नद्याः *nadyấḥ*, because in the former the termination is originally *anudâtta*, in the latter *udâtta*.

c. If an *udâtta e* or *o* coalesces with an (elided) *anudâtta a*, it takes *svarita* (Prât. 188). Ex. ते + अवर्धन्त = तेऽवर्धन्त *té+avardhanta=tĕ 'vardhanta.*

According to Mâṇḍûkeya all *udâtta* vowels coalescing with another *anudâtta* vowel, become *svarita.* This is also the case in certain Brâhmaṇas; see Kielhorn, Bhâshika-sûtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them:

1. *Praślishṭa*, the accent of two vowels united into one (*samâveśa, ekîbhâva*).
2. *Abhinihita*, the accent of two vowels of which the second is the elided *a.*
3. *Kshaipra*, the accent of two vowels of which the first has been changed into a semivowel.
4. *Tairovyañjana*, the *svarita*, replacing an *anudâtta*, if separated by consonants from the preceding *udâtta.* Ex. अग्निमीळे *agním île.*
5. *Vaivṛitta* (or *pâdavṛitta*), the *svarita*, replacing an *anudâtta*, if separated by an hiatus from the preceding *udâtta* (Prât. 204). Ex. य इंद्र *yá indra**.
6. *Jâtya*, the *svarita* in the body of a word, also called *nitya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kshaipra;* and it is important that where the peculiar pronunciation of the different *svaritas* is described, that of the *jâtya* and the *kshaipra* is said to be identical (Vâj. Prât. 1. 125).

§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *udâtta* or *svarita.* Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable†. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

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* Besides the *tairovyañjana* and the *vaivṛitta*, which we should call the dependent *svarita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapâṭha) by the *avagraha*, the *tairovyañjana* is called *tairovirâma.* Ex. गोऽपतौ *gó 'patau.* If a word is divided in the Padapâṭha, the first half ending in a *svarita* preceded by an *udâtta*, and the second half beginning with an *udâtta*, the *svarita* is called *tâthâbhâvya.* Ex. तनू३ऽनपात्. Here *ta* is *udâtta*, *nû* is *svarita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *udâtta.* Here a kind of *kampa* takes place, and the *svarita* is marked accordingly. Though the name *tâthâbhâvya* is not mentioned in the first Prâtiśâkhya, the peculiar accent which it is meant for is fully described in Sûtra 212. In the commentary on the Vâj. Prât. (120) it would perhaps be better to write *asaṁhitâvat* instead of *svasaṁhitâvat;* Weber, Ind. Stud. vol. IV. p. 137.

† See Bhâshika-sûtra, ed. Kielhorn, II. 1–31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. 1. p. 187.

word occurring in the hymns of the Rig-veda. The system of marking the *udâtta* and *svarita* in the S'atapatha-Brâhmaṇa is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from Dr. Kielhorn's learned notes on the Bhâshika-sûtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Brâhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prâtis'âkhya (187 seq.), the *udâtta* is high, the *anudâtta* low; of the *svarita* one portion is higher than *udâtta*, the rest like *udâtta*, except if an *udâtta* or *svarita* follows, in which case the voice sinks down to the *anudâtta* pitch. This sinking down is called *kampa*, shaking. All *anudâtta* syllables, following after *svarita* (whether original or dependent) are pronounced with *udâtta* pitch (195), except the last, which is followed again by either *udâtta* or *svarita*, and takes the low pitch of *anudâtta* (196). This pronunciation of *anudâtta* syllables with *udâtta* pitch is called the *Prachaya* accent (205). We have therefore only three kinds of pitch, (no special *anudâttatara* pitch being recognized in the Prâtis'âkhya,) which in their relative position may be represented by



Thus in मादयंस्व स्वर्णरे *mádáyasva svărṇare*, मा *mâ* is *anudâtta*, द *da* is *udâtta*, यं *ya* is *svarita*, स्व *sva* is *anudâtta*, स्वर् *svăr* is *svarita*, णरे *ṇare*, both *anudâtta*, but pronounced like *udâtta*.



In अदंब्धप्रमतिर्वसिंष्ठः *ádabdhapramatir vásishṭhaḥ*, अ *a* is *udâtta*, दब् *dab* is *svarita*, धप्रम *dhaprama* are *anudâtta*, but pronounced like *udâtta*, ति *ti* is *anudâtta*, व *va* is *udâtta*, सिष् *sish* is *svarita*, ठः *ṭhaḥ* is *anudâtta*, but pronounced as *udâtta*.



Other S'âkhâs vary in the pronunciation of the accents, as may be seen from their respective Prâtis'âkhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prâtis'âkhya with the rules of Pâṇini. According to Pâṇini (I. 2, 29 seq.) the *udâtta* is high, the *anudâtta* low, but the *svarita* is half high and half low, and the *anudâttas* following after *svarita* (original or dependent) are pronounced monotonously (*ekas'ruti*), while the last of them, immediately

* Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D. M. G. vol. XVII. p. 799. He gives the intervals much smaller, so that if the *anudâtta* is *c*, the *udâtta* would be *d*, and the *svarita* would rise to *e*. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *udâtta* and the *anudâttas* if pronounced with *prachaya svara*.

preceding a new *udâtta* or *svarita*, is lower than *anudâtta*, and hence called *sannatara* or, by the commentators, *anudâttatara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by



Ekaśruti is described as without any definite pitch (*traisvaryâpavâda*), and might therefore be intended for mere monotonous *recitative**.

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* It is commonly used as synonymous with *prachita;* e.g. *udâttamayam prachitam ekaśrutîti paryâyaḥ*, Vâj. Prât. IV. 138.



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No. of verbs 280
now 312